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The Journal of The Kumbakonam College Literary Society.

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EDITORIAL.

WELCOME TO THE FRESH MEN.

After a six years' career, we believe, we need not explain the necessity for continuing this journal. We have often stated in these pages the objects with which the journal was started, and the aims which have been steadily pursued in its conduct; and freshmen are requested to look into our old numbers. If repetition will be pardoned, we might state that our one important aim is to be a faithful record of all our college activities. Variety is the spice of life. It is a proud feature of our college life that it is well spiced that way. Variety of life-experience is the well-spring of literary expression. We have no doubt, that the freshmen will kindly contribute to our Journal mildly inspired by the new life they lead here. As for the old students of the college, we hope that the springs of their imagination will not be dried up in the dry desert of examination-phobia.

ADDRESS TO THE FRESH-MEN.

The Principal delivered the usual Address to the Fresh-men on the day the. 18th of July. He drew a

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picture of the glorious-traditions of "Porter—Gopal Rao College", and exhorted the students to maintain these traditions by embracing the gospel, "Work while you work, and play while you play." Everybody feels happy in play, and earnestness in work is recommended by our elders. If we are permitted to alter the position of the epithets a bit, we would give the readers of this journal the gospel, "Feel happy in your work", and "Be earnest in your play." Let not work seem drudgery, and play degenerate into mere past-time.

TWO ACHIEVEMENTS.

We have great pleasure in recording two unique academic successes in the annals of our college. Mr. R. Venkatachari, a student of the B. A. class during the years 1920—22, took a first class in the English division of the Degree Examination held last April, standing First in the Presidency. Mr. A. A. Venkataraman, a student of Intermediate class during 1920—22, took a first class in the Intermediate examination 1922, standing seventh in the Presidency and obtaining distinction in Mathematics, Physies and Chemistry.

We are proud of these two victors, as of the other distinguished Graduates and Inters from our college, and wish them similar success in the future.

PRIDE GOETH BEFORE A FALL.

As we were proudly thinking and writing of these achievements, an invisible somebody at our elbow reminds us of the University corps, and our achievements there. We have no reason to be proud of our connection with it. It is months since an appeal was made on behalf of the corps. Neither the earnest endeavour of the Principal, nor the eloquent exhortation of Mr. Hanumantha Rao, nor the pleasant persuasineness of Mr. Raghavachariar, has produced a hearty response—and that in a college which prides itself on its sporting activities.

THE PESSIMISM OF OUR CORRESPONDENTS.

At least we expected to see the sporting season commence vigorously. We sent our reporters far and wide—to all the points in the compass. Our Football and Hockey correspondent (we intend separating the Hockey and Football portfolios when more activity is shown) sends a gloomy report which we do not like to publish in full lest the gloom should catch. He felt the green grass under his feet, and saw the blue sky above, and a white cow in the distance. Our athletic correspondent says he has met a stray pair of stilts. hobbling about in odd corners; but the only runners and jumpers he met with were the squirrel and the field-rat. Our naval correspondent believes the annual Regatta will have to be postponed if the freshmen do not take up the oar and begin right away. He announces that the cleaning of the tank is progressing satisfactorily, and that the tank will be full soon. (A later messga reports that the tank in full.) Our commercial correspondent has the happiest news He has no time even to write to us. He sends a bare telegraphic message—"Busy helping the Sceretary to open the parcels.' We fear we shall be obliged to cut down our establishment if our reporters have nothing to report. We pray therefore that for the fair name of our college, its various activities will be vigorously conducted.

PROFESSOR RALEIGH.

A young Oxonian writes in the Nation and Athenaeum: "Professor Raleigh's death means, I fear, a landslide for for English literature at Oxford. He it was who really shattered the stiff-necked monastic tradition against the cultivation of letters there by sheer brilliance of offensive. His lectures were always thronged, and even the women-graduates did not take notes all the time. We were all too interested to take notes. His splendid eloquence matching so perfectly his fine manner and dominating appearance, burnt up with a fierce flame the equally dominating theory

at that time that culture was a matter of note books. Blank pages, blank minds. His magnetism, fierceness, power of vivid illustration, and magnificient range of expression made literature like an exciting truancy. As a teacher he was very definitely among the Romantics" Apart from the fine estimate of the famous author of the life of Shakespeare in the English Men of Letters, Indian students have another interest in the passage quoted above. It gives a peep into a young Oxonian's heart, his idea of culture, his contempt for notes, and note books, his preference for the "romantic" teacher.

THE VIRTUE OF TRUANCY.

Truancy has not been connected with any virtue. Since Goldsmith wrote,

A man severe he was, and stern to view,
I knew him well, and every truant knew,

the truant has been looked upon as a wicked little fellow. It is a wrong way of looking at truancy. Truancy is said to be a running away from the class room. But it is not merely a running away from the class as a running across the green plain. The truant that runs away from the dull class room in which the names of two minor Elizabathans like Greene and Kyd are repeated often, to watch a green kid gambol on the green has our sympathy. But the other truant, (in one sense he is no truant at all) who runs away merely to warm himself with a cold cup of tea at Rayar's, or heat the wooden bench with the warmth of his body, has none of our sympathy. Last year we had a mathematics student making researches in history. He is a nice truant. The inter-class student who, disdains the well-paved, well-lighted path of the text book, and roams over the wilds of literature, is another nice turant The Secretary of the Stationery Society is the wildest of truants Would that more of our fresh-men learn the true art of Truancy! If Prof. Raleigh made literature seem an exciting truancy, they will be able to make life itself seem the wildest of all truancy.

COLLEGE NOTES.

Transfers:

The re-opening of the college, after the summer recess, saw a number of transfers in the staff. Mr. K. S. Patrachariar our Lecturer in Mathematics has been transferred to the Government College Anantapur and Messrs. K C. Veeraraghava Aiyar and S Ganapatisubramaniam Aiyar to the Government College Rajahmundry. While feeling keenly their absence from amongst us we express our gratitude to them and thank them for their services in connection with our Journal.

* * *

We heartily welcome the new members of the staff:— Messrs. C. N. Ganapati Aiyar, *Lecturer in Mathematics*, V. V. Sarma *Assistant Lecturer in Chemistry*, and S. Srinivasa Rao *Assistant Lecturer in Physics.*

Mr. R. M. Statham.

Mr. R. M. Statham our former Principal has on his return from leave been posted as Principal of the Anantapur College. We extend our hearty welcome to Mr. Statham on his return from Home.

The College Union.

The following have been elected office bearers of the various Associations. The Literary Society—(Secretary) D. Srinivasaraghavan (Assistant Secretary) R. Tyagarajan, (Managing Committee) (1) B. L. Ranganathan (2) A. Esvara Aiyar (3) C. Anantasubrahmanian and (4) V. N. Panchapagesan. Mr. S. Ratnam and Mr. S. Raghavachar

have been elected as secretaries for Mathematics and N. P. Association, and Historical Association respectively. We hope that this year at least the students will be persuaded to read their essays as per programme.

* * *

The following have been elected as the members of the student's Representative Council (IV class) R. Meenakshisundaram and C. R. Rajam, (III class) N. Anantanarayanan and S. Ratnasabapathi. (II class) T. M. Veerayyan and V. Rajagopalan. (I class) N. S. Srinivasan and T. H. Narasinga Rao.

Games.

Since the reopening of the college two matches were played one in Hockey and the other in Foot-ball. In both of them our college had to meet the town team (mostly composed of old boys of our college). In Hockey our college was defeated by two goals as our opponents were too strong. In foot-ball too our college suffered a defeat by one goal. We hope that our students will apply themselves vigorously and try to keep up the traditions of our college in the field of games.

* * *

The Principal has been pleased to nominate the following persons as captains of the various athletic sections for the year 1922—23:— V. A Srinivasan (Tennis), D. Srinivasaraghavan (Hockey), C. R. Rajam (Foot-ball), S. Panchapakesan (Fives), S. Mahadevan (Canoe), T. V. Parankusam (Badminton), C. Govinda Kaimal (Sports).

Hostel.

Mr. K. C. Veeraraghava Aiyar having been transferred to Rajahmundry, Mr. C. P. Narayana Aiyar has been appointed our new sub-warden. The Hostel seems to be very enthusiastic about the new sub-warden and all the lodgers feel that he is not merely their guard but their personal friend.

* * *

The Hostel Association too is very busy this year under its energetic new secretary, Mr. Balaraman. There have been more than three lectures since the re-opening of the college. The first lecture (19—7—22) was on 'Brahmacharya by Bramha Sri Venkatasubba Sastriar of the Sanskrit College, Mylapore and this is the first of its kind in the annals of our hostel life.

* * *

On 30—7—22, the inaugural address of the Association was delivered by Mr. D. A. Narasimham Pantulu, the subject of the lecture being 'Valmiki and his Epic'. In the absence of our Principal, Mr. T. K. Hanumantha Rao presided.

* * *

On 17—8—22, our hostlers celebrated the 'Krishn Jayanti'—Mr. D. Srinivasaraghavan of the IV class read a paper on 'Some impressions of Lord Sri Krishna' and Mr. P. Narasimhan Pantulu presided on the occasion.

* * *

Our Hostel Badminton Club sent two teams to the Jolly-Brother's Badminton Tournament and we are glad to note that one of our hostel teams (composed of B. L. Ranganathan and C. S. Srinivasan) came out successful and won the medals. The Hostel Association gave an 'At Home' to the winners

Co-operative News.

Our College Students' Stationery Society has been registered as a co-operative society under the new name of 'The Kumbakonam College Co-operative Society'.

A distinguished Visitor.

The Raja of Bobbli accompanied by the Zamindar Papanad paid a visit to our college on the 31st July. He was received by our Principal and was taken round the college.

Obituary.

With deep regret we note the death of Mr. A Ragavayya M. A., L. T, Acting Lecturer in Philosophy of the Rajahmundry College. He was an old boy of our college and was for some time Assistant Lecturer in Philosophy in our College.

AS YOU PLEASE OR NOT.

The philosopher is a curious thing—by himself as well as for others. It is his humour that makes him so. Nature is generous enough to spread him over all climes and times. You love him for his very voracity— spite of the small capacity of his stomach. He puts in it all things, living, non-living, and even dead. Doubt you its digestive power?—that is not its ability or his business He does not want digestion either— that is what gives the philosophic humour; —he only gives a varnish whose gloss he alone is constituted to appreciate by his humour. Don't forget that the philosopher is the specific creature of self-admiration. He only knows the full rapture of the emotion! We all know the story of the philosopher who said that if all knowledge should be placed in his hands—not his head—he would simply let it go and run after it never to catch it again. That illustrates his stuff. From Bergson to Plato—don't wonder at the sequence; it is a part of the *analytic* method,—all keep to one original character, to know what they do not and cannot know, and yet to exhibit the self-satisfaction of knowledge. Every one of this galaxy wants to befriend and improve upon the scientist soaring at heights which the latter dare not gaze at; and yet quarrels with and at the same time loves even as his brother the religious thinker, as though he were sharing common paternal property. But, you say 'what is the point'? That is exactly the point. I wish to point out to you that there is no point. One would not be oneself a philosopher or fit to study one if one should have any fixed point Do you not know that there *is nothing* that is fixed; all is Relativism! More than the point the circumference is important One should learn the art of round-abouting, the art of the philosopher. The reason is simple—it is the very shape of things. It is a not, a round, a nothing! There is the whole philosophy *in* it and *about* it. If

you don't understand let me explain. What is the shape of our head? Is it not a *not*? From the atom to the whole seeming universe, it is a *not*. The earth is a *Not*, the planets and the Sun are *nots*, their orbits are (*italicised*) *nots* —nay the whole galaxy is a big not, irrespective of sizes. If you want more evidence let me cite our mathematical cousin. The basis of his reckonings begins and ends with a not, a zero, a nothing. Ask him; he will spin out an infinite mystery from it. Remember that one mathematician said that the infinite is positive—You dare not contradict the exact scientist, the mathematician. The XX century-end philosophico—mathematician says that the zero is also positive, nay, more so—a Nothing with the N capital. (There is dignity in capitalising—you know). All has come of Not (Naught if you so please). I give you your very Upanishadic authority for it—don't forget you have made me your philosopher now! "'This' is Purnam (not) and 'That' as well" &c. With the ancients the circle or not is the perfect figure. The trouble is, it cannot be defined except in terms of itself—there is no common measure between it and its straight diameter!

You should by now realise, having got initiated into this cult of Nothing, how entertaining and varied "Not" is. It is what is spread all "Round" East and West with the very width of the Poles between. All humanity is whirled round and has been so, from time immemorial that we are now so giddy by the very motion that the uninitiated simply do not know it. In the thinking man, in whatever he said or did you find the ever-new phases (faces) of this omnipresent—(I am unsatisfied with the word—it must mean more, the only present)—positive Nothing. The whence and whither of all is Naught. The Buddhist—to name the thoughtful alone—found this in his Nirvana; for the Vedantin "Not" is the inmost of this—*vide* his doctrines of "Nethi" or his Maya; the western idialist is not backward but makes of time, space &c. a "not"

arriving at an ultimate Absolute (with A capital) as a big Not, a Nothing (that matters); and to crown all, even the practical strife of the matter-of-fact man ends in a gaping Naught, the huge Not into which all is resolved as its original from which it arose! This last, mind you, on its face-side, is the very beautiful Aphrodite coming out of foamy Nothingness in all her nude dazzle. The world cannot sufficiently thank the philosopher for this new-old invention, the end consolation of all. If you want a short and mathematically precise definition, let me whisper in your ear—so sacred and secret is the cult—that it is the centre that is the circumference and the circumference that is the centre. The philosopher and the mathematician are born friends, there is natural affinity between them, nay, they are the ever-attached twins—the former talking idealistically and the latter realistically of the one and the same O. I pique your genius and so stimulated, you will know how one and all came of None!

The above may all appear abstract, too abstract to your practical sense, I fear. But I am undaunted. I have also parallels in the concrete—they are more in number. You see it is clear that out of Not came all the concrete numbers. Ask your friend who is apparently engaged in what he does not want you to know, what he is doing. He will immediately burst, with child-like simplicity, "Nothing". It is a little word meaning sublimity! Even the school-master hears the same retort from the inattentive boy. He stands dumb-founded at the dazzle of the great word. It ranges from the scorpion-sting-nothing of the adventurer in the dark to the innocent amusings of the little child—all trivial doings. You don't want to admit the adventurer's work as trivial? I disagree with you. Degrees of difference in Nothingness count "Nothing" from the big to the low, it is the same old-old story—a transference of property from one place to another in this ever moving world. Private personal

elements are "Nothing". To appreciate, you must be a philosopher saturated with Nothing. Don't you then realise that these acts are only transfering a nothing, to a nothing, to remain in the end a Nothing? The simple mathematics of it is:—if nothing is added to or substracted from nothing, Nothing alone remains—this is its one axiom. The philosophico—mathematico-etymologico-grammarian (a very specialised "concrete" not) offers you another variety Not that must surely entertain any round or roundoid head "Abhava", non-existence (it is existence in non-existence), a simple "not", is a logical category, a *positive idea*, says this species of mankind. They alone realised the utter positiveness of the complete Not! It is transcendental and superb Logic. Even Hegel should blush in shame before this oriental who thus soared so high into Emptiness! Let me illustrate. By "Abhava" you can touch the very end of an infinity. As I write there is "not" on the paper, say, a sovereign. Its non-existence (abhava) was infinite Drop one from your purse. Lo! the not-sovereign-here-ness is broken! Don't you now confess that there had been a *positive* not-sovereign-here-ness before which ceased to be now. I admit that unless you have learned to love Naught before, you will not have caught the logic It is proved, more so when your understanding is "Naught"! How can the logician be adequately rewarded?—Oh! the roundness of his head! it is rounder than the circle. The very enlightenment of this logical "Not" passes all expression. Even the simple western logician with his proposition "Immortality is *not*-green" will be struck with awe at his oriental rival for the very audacity of his "Nothing". You will not have heard of a greater genius that *logically* "finites" the infinite, proves that the beginning-less has an end or the end-less a beginning. But don't forget that all is possible with a "Naught". The poet who sang "all is naught where thou art not" must mean more than he meant!

Yet one more sample. Look at where people gather together and ask one who there assumes an air of importance as though he were looking "you-will-ask-me-and-I-will-say—"nothing", what the matter is; he atonce replies "Nothing" and smiles a smile which even Mephistopheles must study and emulate. Is this not a sample of a very "pregnant nothing" more eloquent than the vulgar "Significant silence"? Look around (the roundness is the Not) and you will meet at every step a Naught (not or nought are all one. with or without the philologist's aid), each with its own individuality and bewitching fascination. Catalogue all; you will find the balance a nil, a not.

But let me *not* weary you. Detail is *not* to be my work. I should *not* anticipate you. Now that you are instructed into the proper perspective of Not, you should make your own researches. (May some one found scholarships for the post-graduate study of Naught!) Divinely enchanting is this realm of "not"—it is not a legend like Alice's looking-glass world. It can't be denied that Naught entertains the world and is the very stuff of its glory!—and of our race.

Do you appreciate *not* this disquisition on Nothing I see your lips curving into a—O!

Philo—Not.

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HIGH PRICES IN INDIA.

V. NATESA AIYAR M. A.

The problem of High Prices in India was first adequately dealt with by Mr. K.L.Datta who was deputed by the Government to conduct an enquiry and submit a report. His report is now the fundamental authority on questions of high prices. The problem however has acquired increased importance since then, for the simple reason that the Great European War has had its own share of influence on prices. The problem of high prices is therefore world-wide and high prices in India are merely a reflex of world-prices. High prices in India cannot be sufficiently accounted for without reference to world-conditions. Here, as in the currency problem, a purely parochial view ought to be avoided.

In analysing the causes of present high prices, Mr. K. L. Datta divided them into two main classes:—(*a*) causes affecting from within India (*b*) causes affecting from without India. International trade is such a vast and intricate mechanism that if one part is affected, the contagion easily spreads to others. The Indian market is now closely linked with the European and American so that any the slightest trouble reacts to some extent on India. The times of her 'splendid isolation' are gone. The gold exchange standard system has constituted, in the words of Nicholson, "a connecting link between the Indian isolated market and the broader markets to which it looks for support." Hence not only is there trade-interdependence between India and the world markets but there is also a monetary interdependence. Hence trouble arises both from trade and from the monetary systems.

The causes of the high prices in the world have therefore to be analysed for a correct understanding of the Indian prices and for estimating the influence of the former on the latter. The war has introduced several

cataclysmic effects not the least important among which was a shortage of production as compared with consumption. The fear in peace times was that of over-production leading to crises. The war however put an end to that fear. The belligerent nations directed their activities from productive channels to the production of war-materials and ammunition. The forces on active service had to be fed and sumptuously equipped. When thus half of the world was engaged in a Titanic war, production fell short of the needs of consumption, as the *Statist* of London said in May 1919. The neutral countries however fared well during the period of war and their export-trade grew, whilst imports fell off. The result was a period of temporary prosperity, an inflow of gold and resulting high prices. Even after the war, when peace-activities have been resumed, capital is lacking, private initiative is shy and the cost of labour has gone up. The inevitable result of all this is to force up prices to a high level.

Apart from these natural causes of supply and demand there are other causes for high prices; and our analysis of high prices the world over would be incomplete if we do not take into account the influence of the currency of the world. The belligerent nations had to finance the war mainly by an artificial inflation of currency. The degree of inflation and the artificial means by which inflation was effected will therefore repay study; but for our purposes it would be necessary simply to indicate how inflation proceeded. Thus Russia, previous to the Bolshevik regime and after, has resorted to the printing press for coining money. She has paid government bills by printing inconvertible paper money. Germany also resorted to a great extent to paper-currency issued by her banks without limit of amount. Even in the United States, banks lent to Government simply by writing down deposits to the account of Government in its book. England resorted to the system known as "continuous borrowing." Thus the

sinews of war were created. It has been computed by financiers that the money in circulation in the world outside Russia has increased from 15 to 45 Billions during the war. The increase is more in value than all the gold and silver produced till now after the discovery of America.

The effects of such inflation are now patent. Inflation of world-currency has meant high prices all over the world. Prof. Gustav Cassel of the University of Stockholm called attention to the growing economic complexities of the world which were due not wholly to diminished production, increased consumption, but to the lack of stability in the monetary standard. Hence he mooted in May 1919 the question of an International Monetary Conference which met at Brussels. The Conference says: "There arose what has been called a *vicious spiral* of constantly rising prices and wages, and constantly increasing inflation with the result, disorganisation of all business, dislocation of exchange, a progressive increase in the cost of living and consequent labour unrest." The effects of such inflation on prices has been picturesquely portrayed by Prof. Irving Fisher when he says :—"The price of butter at the Corner Grocery is lifted on this tide without one being able to observe the connection of the rise with inflation, just as a fisherman's boat is lifted by the tide of the sea without his being able to connect the rise with the action of the moon".

After a brief analysis of world causes we should now take a brief survey of the causes peculiar to India. In India, as elsewhere, there is an increased demand for her raw-products and food-stuffs not merely an internal but an external one also. Thus the production of food-stuffs is not adequate for the needs of 300 millions of her people and the labourers, as has been said frequently, never knew what it is to have a full meal. Added to this inadequacy of production to meet internal demands, the external demands on India's food-stuffs are increasing with the natural result of forcing up prices. Thus an instance will

make this point clear. Tanjore is the best rice-growing district, the granary of the south, but it is precisely the place in which the price of rice is highest. That is due to the fact that all the rice grown is exported.

Side by side with increased demand there is a shortage of production, not only in a relative sense, as indicated before, but in an absolute sense also. India being an agricultural country and agriculture being its key-industry, the monsoons play an important part in India's production. A failure of the monsoons, as in 1907—08 or early in 1915, leads to an absolute shortage of production. Famine often ensues.

An increase of population may also be considered as one of the influential factors in the rise of prices. No doubt, as Government alleged in their review of Datta's report, there is a close parallelism between the growth of population and the production of India. But a growing population, to be prosperous, needs more than a proportionate increase. Hence we often witness that in several parts of India population grows along with certain unhealthy conditions of life. As K. L. Datta stated in para 453 "In recent years the production of food-grains has not been keeping pace with population": and in para 15; the supply has been short during the greater part of the period under enquiry. The demand for both internal consumption and exports having increased at a quicker rate than the production of food-grains, it is only natural that the general level of prices would rise. Thus the greater the population, the less are food-stuffs available and the higher the price to be paid for them.

Among other causes for the rise in prices may be indicated the development of the means of communication and banking facilities. The Government of India in their Review of Mr. Datta's Report of prices and wages (publication by the department of statistics for the year 1919 Appendix E.) says:—" The development of the

means of communication, apart from its levelling effect, has brought all parts of the country into much closer touch with foreign markets and has thus immensely facilitated and enhanced the influence in the direction of a rise which these markets have exercised on Indian prices Another factor of smaller though considerable, efficacy has been the improvement in banking. Deposits have risen from 26 crores in the quinquennium 1890—94 to 61 crores in 1900—11. The cheques cleared at the clearing Houses have gone up from 138 crores in 1890 to 517 crores in 1920."

When all the causes however have been outlined, there still remains an all-important factor—the influence of currency inflation. Opinions are divided as to whether high prices in India are or are not due to the currency system of the country. The government, no doubt, held that the currency system of the country had nothing to do with high prices; and it is well worth reproducing their views here, in *extenso*. In para 10 of their Review they say:—" A still greater influence has been attributed in some quarters to the large additions, which were made to the monetary circulation during the years 1903—04 and 1907—08 by the coinage of new Rupees It has been suggested that these additions were excessive, and in the long run largely contributed to, if they did not wholly cause, the exceptionally great rise in Indian prices. As shown in para 229 of Datta's Report, whenever the Government have coined more Rupees, they have been compelled to do so by the depletion of their Reserves, due to the demand of trade.

" The Indian currency system of today, is, in fact, as Datta brings out (para 228), really quite as automatic as it was previous to the closing of the mints to free coinage of silver. Additions to the Rupee coinage are determined by the needs of the trade of the country, and the action of the government is confined to fixing the amount of fresh coinage which it is desirable to undertake at any particular

moment. If its action should prove inadequate trade demands will force on further coinage; if it should be excessive the surplus Rupees simply lie in the currency Reserves till called forth by further trade-demands. A rise in prices, which is not the result of a diminished supply of commodities must necessarily be attended by an increase in the volume of currency. Both the facts are different sides of one and the same phenomenon. But the suggestion above referred to, reverses the true order of cansation. It has been the increased demand for Indian commodities and the rise in prices resulting therefrom, which has necessitated the increased coinage of Rupees."

Opposed to this is the popular view that prices in India are, if not wholly, at least mainly, due to the currency arrangements. The truth perhaps lies between these two contrasted views and we shall not be far wrong if we hold that the currency policy of Government is, along with other factors already mentioned, responsible for the high prices obtaining in India. Whatever doubts might have existed as to this before the war, it is now practically certain that high prices in India as elsewhere, are in a measure due to inflation of currency.

The Government of India's view turns upon the argument that the Gold Exchange Standard system is automatic in its working They contend against critics, that more currency than is required by trade cannot be circulated in India. Mr. J. M. Keynes has urged this point much in his book and says that Government cannot circulate a pie more than is required by trade-conditions. The letting out of currency depends on the trade balance as the contraction of currency also does on the amount of the adverse balance. We have to recognise the force of this reasoning but still it is not a complete explanation. The trade balance always normally due to India can take the form of investments in foreign countries and government, though not denying the right of India to invest

abroad, has done nothing to encourage it. The nitiativie is left to individuals and is not taken up by Government. With such a system of liquidation of trade balance by foreign investments, a portion of the currency, that would otherwise have been let out into the hands of the public, may be withheld by the Government.

The policy, as it has been hitherto pursued by government, results in the continued sale of Rupees every year and there is a limit to the absorption of Rupees by the public. To quote Keynes, 'the Indian public cannot consume Rupees with much the same appetite with which some communities consume beer.' The huge absorption of Rupees year after year, amounting now to nearly 4000 millions, cannot but result in its depreciation and high prices. So even admirers of the currency arrangements had to admit this drawback.

There is yet another point bearing on this problem that deserves mention. The government hitherto has pursued the policy of selling out only Rupees in India. The result is that rupee-currency has now become depreciated and there is little relation between the internal value of the Rupee and its external value. Thus Rupee prices within India have gone up. This could well have been obviated by Government increasing the proportion of gold in the currency.

These arguments go to prove conclusively that the currency system cannot be held to be perfectly automatic. Hence the amount of currency circulating in the country has been made to depend not on the requirements of the public but on a deceptive basis of trade-balances and the will of government. But this should not be interpreted to mean condemnation of the currency policy: drawbacks there are, which have to be rectified.

The proceedings of the Smith Committee have thrown fresh and searching light on the problem of high prices.

The majority report concerns itself with the rise of prices during the war and says in para 46. "The upward movement had begun before the war, but it has continued and during the last two years its rapidity has greatly increased. The serious and wide-spread failure of crops in 1918 was in part responsible for the special rise in the price of food-grains but the general upward movement is mainly due to causes resulting from the war, including the excessive creation of credit and paper currency and restraints upon free commercial intercourse, which have raised prices throughout the world and have been operative on India as elsewhere.........Among the various causes, not easily to be disentangled the one which specially concerns us is the rise in the exchange rate of the Rupee."

The figures they give in their report are instructive on the matter of high prices in India as compared with these elsewhere :—

(1) Index numbers of whole sale prices of articles.

Average Prices 1900—09 100	1914	1915—17	1918—19
Wheat	118	135	180
Country Rice ...	126	122	139
Ghee	132	136	183
Jawar	123	103	236
Bajra	130	123	249
Dal	125	130	166
Raw Sugar	101	131	148
Country salt	111	214	413
Indian made cotton piecegoods	109	94	114
Imported piece-goods ...	112	138	206

(2) Index number of prices in India.

Year.	Number for food-grains.	For imported articles.	For exports.	For 2, 3 & 4.
1910	100	100	100	100
1911	96	104	107	106
1912	112	107	114	112
1913	118	107	121	117
1914	132	105	126	120
1915	130	134	122	125
1916	120	217	128	151
1917	120	240	134	161
1918	161	265	157	184

For comparison with the above, they cite Sauer-Beck's Index numbers for the United Kingdom :—

Year.	Index No. in U. Kingdom.	General Index No. for India	(articles of columns 2, 3 & 4 see table above.)
1910	100	100	
1911	103	106	
1912	110	112	
1913	110	117	
1914	110	120	
1915	139	125	
1916	176	151	
1917	226	161	
1918	249	184	

These tables enable us to see that prices in India during the war have not risen so much as in the United Kingdom. The rise however in India is still considerable and the Smith Commission held that high exchange was to a certain extent responsible for it. It is difficult to see how the high exchange rate of the Rupee could have been instrumental in raising prices. On the other hand, there seems to be much truth in the statement that the inflation of currency was the prime factor. There is also a point in Mr. Dalal's remark in Para 66 of his

report that "the inflation of currency in India is, in my opinion, the consequence rather than the cause of high prices. The currency has been inflated because the balance of trade was favourable and because additions to currency were the normal way of settling trade balances. In this way the additions to the currency were a consequence of high prices." In fact, as already remarked in the words of the International Monetary Conference, inflation of currency and rise of prices are a 'spiral circle' or a 'vicious circle'.

So far we have analysed the causes of High prices in India? Will general prices go down in India, is the question that next suggests itself. The answer to it depends partly on the answer to the question, will world-prices go down? As Government said "The problem of the future course of prices in India is one therefore to which no solution could be found in the analysis of Indian conditions only. It is essentially bound up with the movement of prices throughout the world. The Smith committee held that by putting up the rate of exchange at 2 sh, they could to some extent bring down the level of prices. Prices of imported articles may go down to a little extent but whether all prices will go down is problematical. The true solution of the problem of High prices is intimately connected with the reform of currency.

The effects of high prices on the classes of the Indian population may finally be considered. The Government of India in its Review of Datta's Report (Para 13) said "That there has been during the last twenty years a remarkable growth in the general prosperity of India is a fact recognised by all impartial observers and testified to by all the available statistical evidence". In support of this view they cite the reports of Mr. Datta who in Para 439 says :—"There has undoubtedly been a real progress, an increase of wealth and a general diffusion of it, in consequence of an increase in the profits of agriculture and a remarkable increase in wages greater than the cost of living

in almost all parts of India during the period of rising prices. There has indeed been a very great increase in the annual income of India. Dr. Marshall defines a country's income as the net aggregate of commodities and capital, material and immaterial, including services produced annually by the labour of the country acting upon its natural resources".

Again in para 443 Datta says :—The standard of living among all classes of the population has increased very considerably in recent years. The wage earners of all classes and in all circles have secured an increase in wages commensurate with the rise in the cost of living (445). Landlords have except in some special areas received cash-rents, cultivators increased profits from agriculture. It is only persons on fixed salaries and professional men who have suffered from the rise in prices (Para 455)."

The evidences of such a prosperity are, according to the Government of India be seen on all hands. "The volume of foreign trade they say in para 23, "has grown enormously. The most striking evidence of the improving condition of the people is to be found in the statistics of of the import of articles of luxury." That there has been a certain amount of prosperity not unmitigated though, can be admitted. But the bests employed by Government are *highly* delusive. The view that a huge volume of trade indicates economic prosperity has been exploded, at least, modified substantially. The import of luxuries, if it proves any thing, proves only the rise in the standard of life and consequent inability to meet high prices and adjust life accordingly.

The Government of India in their memorandum submitted to the Smith Committee had a different tale to tell. They said:—"The effect has been felt most directly by the poorer classes but it has been reached on all sections of the community.............There is no longer any room for doubts that the resultant increase in the expense of

living due to the high prices of food-grains as also of other necessaries, such as cloth, kerosene-oil and the hardships which this increase has entailed on the poorer classes and those on fixed income, have been a very important factor in promoting unrest. At the same time the cultivator who would ordinarily be the first to profit by the high prices of produce, whether food-grains or raw material such as jute, cotton, has seen his profits disappear owing to a simultaneous rise in the price of necessities. The wages of manual labour have no doubt been to some extent readjusted and ultimately the wages of the clerical and other classes of employed will undergo a similar readjustment. But the process of adjustment, however rapid, must inevitably be a painful one, which no amount of administrative palliatives, such as control of distribution, can alleviate".

THE ANCIENT ART OF WHIPPING.

HISTORY AND AESTHETICS:—

Whipping is a very ancient art. It has been practised in all lands and in all ages I do not know who invented it. The Encyclopaedia of Universal Information falls short of its pretensions in this respect, that it does not know the origin of whipping. But whoever it is, the first man who enslaved and 'broke in' a horse with a whip could have invented anything. It is such small original thoughts that grow and swell to mighty proportions. An apple's fall was Newton's fortune The dancing lid of a tea-kettle was the dance of Dame Luck before James Watt. The name of the inventer of the art is lost to us,. but the art flourishes still.

The above was read at 'The Club', Kumbakonam.

A few land marks in the development of the aesthetic, of whipping would bring out not only the greatness of the art but also impress one with the dignity of the persons who practised it. Did not Henry VIII, in the year 1530, direct that "vagrants should be carried to some market town or other place and there tied to the end of a cart, naked, and beaten with a whip, throughout such market-place till the body be bloody"? Was it not the good Queen Bess who in the 39th year of her reign, passed an act by which the offender was to be stripped to the waist, not quite naked? Whipping posts were erected.—No more carts! said the gracious Queen. What did Judge Jeffrey say in sentencing a female prisoner? He exclaimed: "Hangmans I charge you to pay particular attention to this lady. "Scourge her soundly, man: Scourge her till her blood runs down! It is Christmas, a cold time for madam to strip, see that you warm her shoulders"

SHAKESPEARE AND WHIPPING.

Art requires an artist and a medium of expression. The artists are but few. Poets and painters do not encumber us with exuberant growth like weeds. Even so the artists in the delicate art of whipping. A great difference between this set of artists and the others lies in the adequacy of the medium of expression. A poet can use but words of a language, not colours, nor marble A painter can use but colours. But for the artist in whipping all men's backs and all animals' backs are fit media of expression, men of whatever language, colour, caste or creed, animals of whatever kingdom or breed Therefore I say the art of whipping is essentially a democratic art. Shakespeare said: "Use every man after his desert, and who should escape whipping?" and he meant, I think, only to bring out the democratic nature of this art. Anybody could be, and, in a sense, everybody should be

whipped. There is a permanency about the art which is remarkable. Whipping, like nicknames, when they are once laid on, no one has discovered how to take off. A poem, a picture is easily destroyed by fire. Fire can never interfere with the stripes on the back. If Time can hide them, She is not more effective than in the case of poems and pictures.

OUR CABMEN.

Our cabmen are the amateur practitioners of our art The technique of their art is never taught anywhere, but they got it, I suppose, by tradition. Old Sam Weller, Mr. Winkle are keeping the joint college established by the Pickwickan Association for the increase of human knowledge, The stage coachman in Washington Irving's "The Stages Coach" is not a whole-time professor there but he delivers occasional lectures accompanied by suitable practical demonstrations, whenever his coach passes that way. All our cabmen derive their art from that institution Our stupid society for the prevention of cruelty to animals prosecutes a cabman who vehemently applies the lash to the bones of the pony. First of all, the society forgets the pony is all bones, and bones unlike nerves, do not respond to external stimuli. Secondly it is as meaningless to clap an amateur whipper into a prison as to put into chains a pitiful poet for producing bad poetry. The only thing to do is to send the cabman, at the Society's expense, to the School of Arts, to learn more of the art; if necessay, demonstrated on his back. If the School of Arts does not happen to have that branch of learning, let it either convert the plural "arts" into a singular, or immediately establish a chair of whipping.

POSSIBILITIES FOR PEDAGOGUES.

No art remains just where and how the pioneer practised it. From horses' backs to children's backs is an

easy step, though it requires some imagination to take it. All of us might be wild with the idea of "breaking in" a horse with a whip, but it will strike (I mean the idea not the whip) that only man born for fame, born with fancy, the fresh idea that breaking the child's back can be performed with a whip. Bernardshaw hates the idea of breaking a child's will, he hates flogging. If so, he only hates one of the most ancient arts of the world. What did you think of Darwin when he said that he hated all poetry, yes, even Shakespeare? The Muse of History, however is so completely without any sense of proportion that it remembers Gladstone while it forgets the master who flogged him at Eton, yea, flogged him so artistically, that, dispensing with the carts and whipping posts of good old King Henry and Queen Bess, he actually made two of Gladstone's school fellows hold him down during that creative mood. And next when I proceed to tell you that King Acthelred, as a child, was flogged with candles by his mother who had no handier weapon, close your lips in acquiscence, and protest not against the artist in whipping.

POLITICAL WHIPS.

A political whip is a member chosen by the leaders of of a political party for the duty of securing the attendance of other members of the party on all occasions. He whips the politicians from whisky to voting. He sends a notice round to all the members of the party and it is interesting to note that the urgency of the notice is indicated by the number of lines underscoring the notice. (The lines, of course, correspond to the stripes). It is said that a "whip" keeps his finger upon the pulse of the House, as all whips feel the pulse of the House, not of the commons, but of the human soul.

AWARDS OF STRIPES.

The judicial and executive awards of stripes are both more artistic processes than any named till now. The word "stripes" remids me of the Tiger's black and yellow beautiful stripes; and that again reminds me (I am a very rambling writer, contiguity being the psychological basis of irrelevancy) of Blake's oft praised poem on the Tiger beginning:

Tiger, Tiger, burning bright,
In the forests of the night,
What immortal hand or eye
Could frame thy fearful symmetry?

This poem, though it contains several stanzas, does not make a single mention of the beautiful black and yellow stripes of the Tiger. Blake simply had never seen a tiger. Therefore I have decided to insert one stanza of my own making—for the delectation of those who would like to see the poem improved.

What artistic head or hand
Could award thee stripes of the true brand?
Did he learn from the lords of our land,
Or the coachman who drives in the strand,
Or the wild wind whipping the sand;
Oh, thy art is grand, and thou art grand!

GOD'S WHIP.

It is but natural that I should forget, in these godless days, the greatest artists in whipping, God himself. Unimaginative poets have spoken of the lightning as the last of God's whip. But God's whip is of lightning and rain. Lightning is his handle. It is bright and blinding as justice. It scorches the hands of the unjust. Rain is his lash, the long dripping lash of mercy. It mercilessly drenches you with mercy.

"When the heart is hard and parched come with a shower of mercy. When desire blinds the eye with delusion and dust, O Holy one, come with thy light and thy thunder."

"THE DREAM."

The sea grew wild, the waves did dash the shore,
And wild with pain I heard the thunders roar;
I sought my shelter on a rock hard by,
And there I spread my cloth and I did lie.
The flutt'ring wings of birds did never cease;
The pebbles roll'd, the time I spent with ease
But ah! the lightning bright and raging storm
My heart apace like dagger keen did harm;
And while I stretch'd my look towards the sea,
Some sparkling thing afar delighted me;
And soon the shore to reach I left my place,
And there behold! I saw a gemset case.
The bright and dazzling case I open'd soon,
And lo! I thought it was from God a boon;
A child! alive it was! with tiny hands,
And bound from head to foot by rubber bands.
Dislodged I then the bands with pointed knife
And thus apace I saved the baby's life.
Assumed at once the child a form of age,
And darted forth like hungry lion from cage.
Accosted me with face of stern command
That from my hands the duty did demand
"You idly spent your transient youthful days,
You have your mind diverted in some ways
That become not a good and well-bred youth,
And in his name I bid you now in sooth,
Towards eternal pleasures now you boy.
And you should lead monastic life with joy."
'Oh good!' I will and my hands at once did fold,
But ah! o'er hills and dales my mind has rolled;
The fig're had gone! and mine was but a dream,
And on my bed I saw the sunlight gleam.

N. NAGARAJAN,
II Class.

LINES ON SOLITUDE.

Solitude, how do I abhor thee
You are a curse to humanity;
Those who your victim fall,
Lose happiness all.
A melancholy being you are,
In whom no joyous men delight;
When a man in your society is,
Evil designs in his mind arise;
You are despairs muster,
Around you dejections cluster;
An abode of misery thou art,
Which to be healed by no art.
When alone, thoughts of grief
Flock to disturb the relief,
Throng remembrances sad
The recollections make us mad.
Man is born for company,
Solitude is his enemy.

V. N. PANCHAPAKESAN,
Student, I Class.

THE FOUNTAIN PEN.—(*A Parody*)

"My dear Deeyes, you don't want to buy a first class fountain-pen, do you? I have got one that I have been using these two or three years and I want to sell it. I am hard up for money and although I am attached to that I am willing to part with it if I can get to-day's Drama Ticket. Fountain pens are well enough: they are handy to have around one's business and all that, but a man must attend the college Play if he has to walk about on the pavement of decency. Now I am going to make you an offer. This fountain pen is Byrogi's Patent, gold clipped; Bheema's expanding barrel; maximum holding capacity reliable replenishing feeder and everything, and it is in better order now than it was when I bought it. It would be a comfort to any man. It is the most luxurious pen I ever came across. If bliss ever can be reached by a man this side of the tomb it belongs to the person that holds this Pen in his hand and feels the consciousness creeping over his soul that it is his. Consequently I say, that when I offer it to you I am doing a personal favour. And I think I see you jump at the chance and want to clinch the bargain before I mention it—you will hardly believe it I know—that I will actually knock that pen down to you at fifteen rupees, Fifteen rupees, did I say? I meant fifty, but let it stand. I never back out when I make an offer, but it is just throwing that pen away—it is, indeed."

"But I don't want a Fountain Pen" said Deeyes. "The beautiful thing about the instrument" said, Mr. Tenali Ram untying the knot in his waist and displaying the article, "is that it is reliable. You can depend upon it. It is always there. Some pens that I have seen were treacherous almost always some of the barrels bursting out,

The above was read at the 'Club' Kumbakonam.

or the feeder working backward, or the capacity getting lowered and shy of taking more Regular frauds. But it is almost pathetic the way this pen goes on year in, and year out like an old faithful friend, never knowing an ache or a pain, no striking of work, nor any such foolishness as that, but always goodnatured and ready to go out of its way to oblige you. A man feels like a man when he gets such a thing on his hand. Talk about your 'Swans' 'Skylarks' 'Blackbeards' and 'Whitebirds' and all that sort of nonsense. Which of them has got a pen like that? Which of them can unscrew its barrel and exhibit the grim bottom of its parts? Which of them can possess so much consumption and yet lie comfortably without indigestion or a leaky hole? Why, it is enough to make one of them sick of such a convenience But they cant help it. There is only one man that can buy that pen and that is you. I want you to have it so bad that I will deed it to you for 10 rupees downs Awful, isn't it? Just throwing it away, but take it, take it, if it does make my heart bleed to see it go out of the family."

"Really I have no use for such a thing" answered Deeyes.

"You can't think" urged the pen man "what a benediction a pen like that, is in a college. When you don't want to write with it, it comes into play for you to drum on the desks: or you can take it off and stuff it with snuff in a way that would depress the spirits of a man who is a born snuffer. It makes the most efficient Library-terror you ever saw. Work it from the first joint and let the barrel swing loose. You can mark whole volumes perfectly splendid with its help; and when a white turban sees it coming at it from the desk, it just adjourns sine-die and goes down off the chair lecturing. Now you are probably afraid of friends making themselves your guests at the restuarant at your expense. When you see one

approaching, you always change yours face. I don't blame you. I used to be that way before I threw away my home-made pen—But you fix yourself with this literary safe guard and then what do you care for coffee-cup-friends? If a million of them come at you, what is the odds? You merely sit still and throw out your silent barrel, let them drink from it as much as they have a mind to and smack and carry on, for you don't care how your coffee in the pen tastes They may drink on and still it will hold out longer. And that is the reason why I say that when I reflect on how imposing you would be as the owner of such a pen, I feel like saying that if you insist on offering only a two rupee note and a half for it, why, take it, it is yours I am not the kind of man to stand on trifles. I will take it off and wrap it up in paper for you. Shall I?

"I am sorry," said Deeyes "but the fact is I have no use for it. I have got a good pen already. If I ever loose it, why, may be then I will—'

"I don't think you exactly catch my idea on the subject" broke in Tenali Ram "Now any man can have a wood and steel pen: they are as common as dirt. It is disgusting how monotonous people are about such things. But I take you for a man who wants to be original. You have style about you: You go it alone, as it were. Now, if I had your peculiarities do you know what I would do? I would get a fountain pen robbed off some way so that I would go about with this one. Or if you hate to go to the length of losing it, why not get your pockets altered and mount this beautiful work of art just near the one you already have? A Despatch-clerk, a mere rediculous centipede has half a bushel of pens in all colours and why can't a B. A. student, the grandest creature on earth own two? You go around this community with two pens and your fortune is made. People will go wild over you as the double-barrelled graduate: the college will glory in you:

the University will hear of you. You will be known from college to college. It will build up your business. People will flock from everywhere to see you with this patent, and you will make your mark, obtain your Degree and get things fairly hum. Look at it any way you please and there is money in it—there is glory, there is immortality. I think I see you now writting on the desk with your former pen working as usual and this new one going, 'cree, cree, cree' along with it, making music for you all the time and attracting attention in a way to fill a man's heart with rapture Now look at it that way: and if it strikes you I will tell you what I will do. I will actually swap that enviable article off to you for a chair ticket at to-night's performance and a quarter rupee for a mouthful of beetles. Is it a go?

Then Deeyes wrote out a pass and gave him the sum and told him if he would take them as a present and quit, he would confer a favour. And he did. After emptying the money into his towelbag at the waist and reading over the writting, he went to the door and as he opened it, said "good bye But if you ever really do want a pen this Byrogi is ready for you it is yours. I consider that you have a mortgage on it and you can foreclose at anytime. I dedicate this pen to you. My will shall mention it: and if you don't need it when I die, I am going to have it put in the Savings Bank to draw interest until you check it out. I wish you good evening."

SALEMIUS

THE SCIENCE-STUDENTS' TOUR TO MADRAS.

There has been a growing tendency in us for the past few years to complain of India's infant stage of Industrialism. Many of us justly feel sorry for this but do not take pains to find its cause. Others at least take some trouble to inquire into the cause of the affair; but stop in the mid-way. It seems to them indeed strange that such a great country as India rich in fertility of soil and mineral wealth should be so backward in its native Industries. To me the cause of this seems plain enough. It is because the Indian youth lacks the spirit of enterprise and shuns manual labour. While annually many European youths go to inspect the various industrial centres throughout the length and breadth of Europe, and try to get a sound knowledge of the industrial world around them after their studies are finished, the idle Indian youth racks his brains and is vigilant to seek a paltry situation in any of the petty offices after his education is over. He does not even avai l himself of the opportunity afforded to him to get a glimps of the various machinery in any of the small factories newly sprung up in the growing industrial towns of India. I shall not long dwell on this subject, but finish it up by saying that our Chemistry Lecturer Mr. K. C. Veeraragava Iyer Avl., M. A., L. T, used to remind us of this often and laid so great a stress on the subject that some of us decided to go on a tour to Madras to inspect some of the chief industries and curiosities of the city at least to show to the public at large that the Indian boy so stigmatized as idle can be goaded on to action.

Accordingly about twenty students of our class joined together, approached our chemistry lecturer and expressing our ardent desire to him, requested his company along with us in our tour. Our delight knew no bounds when Mr. K. C. Veeraragava Iyer to whom we looked for guidance complied with our request. A programme was

duly drawn up and the date of our departure was fixed as the 19th of December '21. We took the evening train which steamed into the station at 6—30 P.M. We got up, were seated comfortably and began to chit-chat. Our company proved to be very jolly, sprightly and mirthful. Our lecturer was so very social and kind to us that we managed to beguile the night-time joyously we did not at all feel the time falling heavy upon us, though a night journey in an S.I.R. train can be hardly said to be comfortable Partly by sleeping and partly by giving free play to wit and sarcasm we spent the night and stood at 7–30 A.M. next morning on the platform of the Egmore station We found it very difficult to find a passage through the crowd of Jutkavalas and Porters that besieged us as soon as we alighted on the platform, some offering their services to us and some overwhelming us with inquiries concerning our destination. We managed to get through the press and proceeded to the choultry hard by the station. It was very good of our lecturer to have previously arranged with the manager of the choultry to reserve three rooms for our accommodation and to look after our convenience throughout our stay in Madras.

We lost no time in getting into the choultry, in washing our faces and teeth, in changing our dresses, in taking some slight refreshment by way of breakfast and in preparing ourselves to attend to the first item of our programme. Our programme was a crowded one and we could not afford to waste a single minute.

So, at 9—30 A. M., we walked to the "Indian Aluminium Company, Triplicane Ltd.," headed by our lecturer. We had a permit with us from the manager of the Factory. So we were instantly admitted. A burly gentleman, plump in countenance and with a frock-coat on, took us round the factory explaining the work of the various machines that were found there.

ALUMINIUM WORKS :—

The above mentioned facto/y is situated in Triplicane on the High Road. It covers anarea twice as much as our Physics department. It is managed by an European and about a hundred hands are employed therein. The process of extracting the metal from its ores is not carried on there; but they import the metal in huge balls and rods which are then struck into long sheets of various thicknesses by means of machinese and furnaces. These sheets are next carried to a huge and curious machine which cuts them into circular plates of different diameters. These plates are then carried to another machine which shapes them in the form of basins. We were very much surprised to see it working. There is a workman constantly placing plate after plate on a circular depression in the machine and a huge iron cylinder presses on it forcibly and in a trice the plate is converted into a basin. There are similar other machines containing various kinds of moulds for manufacturing koojas, tumblers and other household utensils. The rims of these vessels are softened by another machine. They are then washed in a huge tub containing hot water. Then they are dipped into a solution of dilute nitric acid and then taken out and dried. After being dried, they are polished and exhibited for sale in the show room. Even the thin strips of metals, the clippings as they are called, thrown out while the vessels are cut and worked in the machines, are not wasted. The are collected and melted in small furnaces fed by crude oil Then, out of them are made screws, nuts, ladles, bolts, handles and other tiny but necessary articles. Of all the things we saw, that which we thought most interesting was the dexterous workmanship of the man employed to manufacture aluminium jars of various shapes with the help of a lath out of cylindrical plates of the metal. On the whole the factory though very small looked tidy and clean and the workmen employed there seemed to understand their work well and some of them very dexterous in

their workmanship. We took leave of the Assistant Manager who took us round and having expressed our sincere thanks to him for his troubles returned to our lodgings.

THE HARBOUR :—

The next item of our programme was to visit the harbour. After taking our meals and a few hours' rest we repaired to the harbour. It was past three when we reached it The sergeant who was posted at the entrance would not have allowed us but for the permit we had with us from the Port Commissioner. We handed it over to him and were instantly admitted. After passing a passing a pile of buildings we reached the harbour proper. It was a beautiful and gratifying sight. The blue sea and the ethereal sky appeared alike in colour. Though the waves were raging violently outside the harbour, yet inside it, there was perfect calm. Many steamers lay in waiting within the harbour. We hired a few boats and went to the nearest steamer the 'Bengala'. The boat trip was very pleasant. The cool sea-breeze refreshed us. We approached the steamer in less than five minutes and got abroad by means of the ladder attached to one of its sides. From the deck we went to the various apartments in the steamer. The first and second class compartments, dinner room, bath-room, the pilot's cabin and the room where the propeller and other machines were working, were all seen by us. Though when seen from a distance the steamer appeared to be very small it resembled a great castle when seen from within. We saw the machine which propelled the steamer and heard the principle of the mechanism explained to us by an apprentice in mechanical engineering who also described the use of many other things in the steamer. Before leaving the steamer we visited the third class compartment. It was horrible to look at. The whole apartment occupied the lowest position in the steamer and was very near the surface of the water. The rooms or cells more properly, were ill-ventilated and

the whole compartment presented a gloomy appearance. When we compared the best room in the first class and the worst cell in the third class, there was a world of difference. The uppermost deck was most comfortable and airy. After satisfying ourselves by seeing all the things in the steamer we returned to our boats and rowed to a dredger that had cast anchor near the 'Bengala'.

The dredgers are steamers which are fitted out with certain machines that are used in scooping out the mud from the bottom of the sea to make the harbour deeper. By the working of the waves great quantities of mud and sand are carried inside the harbour and in course of time the harbour will become silted up and unfit for the safe anchorage of large steamers. That is why these dredgers are employed. There are two of this kind in the port of Madras.

The dreges is much smaller than an ordinary passenger steamer; but contains more complex mechanism. We were not able to learn much of the uses of the several parts of the machines working there. But we learned from our guide and apprentice-engineer that showed us round, that there were arrangements below the vessel to scoop out enormous quantities of sand at a time, which are carried up and deposited in a deep pit specially constructed in the middle of the deck. We got inside the steamer and saw those machines We were wonderstruck to find so many people working at them when the heat given out by them was so intense that we could not even stand a couple of minutes there without being suffocated. This shows their bodily strength and vigour. Then we returned to the deck and thence to our boats. Walking through the dockyard we reached the entrance and returned to our choultry.

The next morning found us preparing for a visit to the "Portland Cement Works". We took our meals at 9—30 A M., and hiring five jutkas drove to the cement factory.

THE PENTLAND CEMENT WORKS:—

This factory is situated about three fourths of a mile to the north-east of Basin-Bridge station. Half an hour's drive brought us to the factory. The factory covers an area of five or six acres of land. It is bounded by the Buckingham canal on one side and by open fields and meadows on the other. It is so situated that the necesssary ingredients they require for manufacturing cement can be bought to the factory easily either through the canal or by the road. About two hundred hands were found employed in the factory. The manager received us kindly and deputed one of his assistants to show us round the factory.

MANUFACTURE:—

Cement is made by heating limestone (CaCo3) and clay (HAESIO4) in proper proportions. They undergo a chemical change and the resulting product is said to be amixture of calcium silicate and calcium aluminate. Sometimes silicon-di-oxide or ordinary sand is miced with the ingredients to turn out good cement. The limestone in the form of the sea shells is brought to the factory by means of boats as already referred to and the clay is dug out of the adjoining fields. At first they are roasted in large kilns which are heated from below. They are then carried by trollies to a huge funnel and are deposited therein. It is here that the roasted clay and limestone are mixed in due proportions. They are then carried through elevators to a huge cylindrical rotating machine called the 'ball-mill'. This contains innumerable small pebbles like balls in the midst of which the mixture of roasted clay and limestone in semi powdered forms is dropped in. While constantly rotating the, mixture comes in close contact with the pebbles and undergoes complete pulverization. Then the powder is drawn off and carried to a place where it is mixed with a little water or properly speaking moistened by it. Then this paste-like material

is fed slowly in at the upper end of an inclined revolving cylinder (inclined at an angle of 6°), usually from twenty to forty-five metres long and two metres in diameter. The motion continually turns over the thin layer and exposes every particle to the heat of the air-blast charged with pulverized coal burning in the interior. Since the iron plate of which the cylinder is made cannot withstand the heat of the coal-particles generated inside, the interior of the cylinder is lined with a layer of tire-bricks throughout its length. When the whole cylinder is completely filled with the paste and coal particles, its mouth is closed and the coal particles are ignited. It is then the chemical combination takes place After the lapse of a few days, the cylinder machine is opened and the product drawn off in the form of clinkers. Since much of the heat generated is not useful for the above chemical action they utilise it in roasting the clay at the outset as soon as it is brought from the fields. These clinkers are then conveyed to the ball mill described at the outset. They are dropped into that mill by means of elevators. This second ball mill differs from the first one in that it contains iron shots instead of pebbles. The clinkers undergo pulverization and the product slibes out in a continuous stream at the lower end. The final product is the cement which is then carried through pipes and dropped in a great court-yard which is the strong place. It is then packed in caskets and bags and sent out for sale.

A small but curious laboratory is attached to the factory, where the 'strengths' of different specimens of cement are tested. The cement is cast into small blocks and are kept in water for a definite number of days. After the expiry of the period each block is placed in a small grove in the strength-testing apparatus. This contains a small funnel-like thing and the cemet block occupies its lower opening. Then a straem of steel shots is allowed to run into the funnel. At a certain stage when the cement

block is no more able to bear the weight of the steel shots above it gives way and by some nice device the stream of steel shots at once stops. The weight of the shots is then found out by means of a balance and the strength of the cement is expressed to be so many pounds per square inch

After visiting the laboratory we returned to our jatkas not forgetting of course to express our thanks to the manager of the factory who proved very kind to us and seemed to have much sympathy with the Indian students and envinced his desire through his speech for imparting industrial education to them. He finally requested our lecturer to send him a copy of the best report from the students.

We next visited the Buckingham and the Carnatic Mills. Unlike in other factories our admittance into this factory was not so very easy as we thought. Nevertheless we are admitted soon and an European assistant took us round the factory.

THE BUCKINGHAM MILLS:—

There are in Madras three cotton mills. Two of these the Buckingham and the Carnatic Mills each employs over five thousand hands. They are excellently organised carrying completely the manufacture of cotton cloth carding, spinning, weaving and dying. These Mills are famous throughout India for the work carried by the management which is more complete and thorough than that in connection with any other mills in India. These are owned by European and Indian shareholder. As is the case with other Indian manufacturing industries the directors have practically nothing to do with the management of the mills which is undertaken by Messrs. Binny & Co.

The Buckingham Mills cover an area of about three acres. There are various departments conducting different kinds of work. At first, raw cotton which is imported

from cotton growing centres like Tompur, Tinnevelly etc., undergo the process of purification. They are stript of their imparities and other dirts by being passed through long tubes by means of suction arrangements. The purified cotton is then carded and combed and then alone it becomes fit to be spun. The carded cotton is received in hollow cylinders which are made to revolve automatically. Then this cotton is led through small holes and again received in tin cylinders. At this stage it assumes the form of a continuous stream of cotton thread which resembles a tube of about an inch in thickness Then this cotton 'string' is made to devide itself into seven parts and then again joined. By these and other similar means it becomes very soft to touch and ready to be spun. Then the spinning process goes on. Bach spinning machine contains about two hundred spindles which revolve on their axes with the swiftness of lightning. Each spindle is able to spin out a pound of cotton in a minute. The cotton thread so manufactured is then brought to the weaving department. About five thousand looms are working there. While all of them are at work a deafening noise is produced. The quantity of work turned out each day exceeds my estimation. When seen from without nothing could be made out but the rapid motion of wheels and tyres. Then we went to the dying department. Here the chemist of the place joined us and showed us round.

This was more interesting than the other departments. There are numerous tubs or vats and reservoirs containing different kind of dyes black, turkey-red, yellow, and blue in solution. The dying of cloth, of yarn, and of even cotton is carried on. But the most interesting operation is bleaching In this factory, they make use of electrolytic method of preparing bleaching solution (Hocl.) for bleaching purposes. The cold brine is allowed to flow through pipes in electric batteries and then undergoes decomposition We saw how cloths were dyed with indigo

by being oxidised by the oxygen of the air After inspecting these bleaching machines and dying processes we returned. The manager and the chemist who took us round were very kind no doubt; but they observed such a strict taciturnity on their trade secrets that we could not elicit anything from them of industrial or mercantile interest. Especially the chemist was very little communicative.

The next day was the 22nd of December. The next item of our programme was to visit the King Institute Guindy and the Pallavaram Chrome Leather Factory. We took our meals at 10-30 and were at the Egmore station at 11. We had to wait a long while before the train came in. At last the train arrived and we got in. A few minutes' journey brought us to the station of Guindy. We alighted, spied the race-courses from the station itself and proceeded to the Institute.

KING INSTITUTE :—

The King-Institute, Guindy is a Government establishment which was first established years back by the Government of Madras through the earnest efforts of the then Sanitary Commissioner Mr. King. The primary object of this Institution seems to have been the preparation of vaccine matter and the bacteriological examination of diseases. But subsequently various other departments have been newly added up. In short this is the out come of the long felt necessity of a Government Institution where the researches in the sciences of Sanitation and Hygiene which are of greatest importance to the human beings can be carried on to the immense advantage of the people.

We were taken to the different departments of the Institute The first department is devoted to the researches in the examination of germs which are the causes of chronic diseases like Tuberculosis, Elephantiasis etc.

Many research scholars were working in the laboratory The principal apparatus of their experiments seemed only to be a collection of test tubes filled with solution of various colours, and microscopes. They were also occupied in examining the various fungi and other insects which are detrimental to the animal and plant life. When the blood of any diseased person is to be examined a drop or two of of his blood are taken and fixed on the surface of gelatinized slides which can be attached to the microscopes. There were many such slides kept there. We were allowed to view some of them through the microscopes. The germs causing the diseases were plainly visible each having its own colour and shape. Among the germs we were allowed to see, were those causing malaria syphilis, Elephentiasis and Tuberculosis. There is an iron chest in the laboratory wherein the various solutions contained in the test tubes can be kept during days and nights at a standard temperature.

The next department is devoted to the examination of the specimens of water which they receive from the various Municipalities of the Presidency where water is distributed by the pipe system. They analyse each specimen of water sent to them and return it to the place whence it came with a prescription attached to it. They examine whether the water is contaminated and if so what sorts of impurities are contained in it. The head of that department told us that there are usually two kinds of impurities in a bad water namely (i) Inorganic impurities (ii) Organic impurities and that the latter are more injurious to the health than the former. There are apparatus kept there to ascertain the quantity of the impurities contained in the specimen of water.

The third department was devoted to the sterilizing of the medicines and solutions and also of the vaccine matter. The rows of cup-boards and shelves were full of flasks and bottles. There were three or four steel boilers called

antoclaves in which the solutions could be boiled and kept at an usually high temperature under an increased pressure. At that temperature no germ can live and that is why that method of killing the germs is resorted to for sterilization.

The fourth department that we saw there, was devoted to the study of the different process of filtering impure water. Foul water is brought through pipes from the adjoining Adyar river and pumped up to the tanks which are built of brick and mortar in an elevated place. Here the water is exposed to the sun-shine and the suspended impurities settle down below. Then it undergoes regular filtration. There are three modes of filtering (i) by means of sand filter (ii) Jewel filter and a third the name of which I forget. The latter two are named after the persons who invented them. The sand filter is the one more commonly employed than others. The water stored in the tanks described above is again pumped up to another reservoir on the bottom of which there is a thick layer of sand. Below the sand layer there is another layer of coal. Water trickles down through these materials and is drawn off from below through pipes. There is a glass shutter on one side of the reservoir which helps us to see the process of filtration from without. Pipes are fitted out at various levels along one side of this tank and we can ascertain the different degrees of purity of water filtered, at different stages of the process. These things were explained to us by one of the assistants of the Institution.

Then we proceeded to the Vaccination department. There is a stable adjoining it where the calves are fed and kept. The operation room is situated apart from other buildings. We visited that place too. There are four tables there, (not of a great height) nailed to the floor, at the four corners of the room. The calf to be operated is laid on its back on the table while its four feet are tied separately to the four iron rods erected at the edge of the table. At a time four calves can be operated. We

examined the operated portion of the body of a calf. A space of about half a square foot in area is completely scraped with knife in its abdomen and a medicinal solution injected therein. The doctor in charge of the operation told us that the calf could be enabled to walk on its feet easily, a fortnight after the operation. The vaccine-matter that is thus scraped is being packed in glass bottles without exposure to air; but before thus being packed it undergoes a series of purifications and sterilizations. We learned further that the Institute supplied vaccine to all the villages and towns throughout the Presidency. Before being sent abroad, the bottles containing the vaccine are deposited in shelves placed in an Ice-room kept at zero degree centigrade.

This Ice-Room contains two chambers each about eight square feet in area. The sun's rays do not penetrate inside these rooms They are so constructed that the outside heat and rain cannot in any way influence the temperature inside, which is kept at an unusually low temperature. The ante-chamber is kept at a temperature of 4°c while that of the interior is at zero. There are thermometers in both the rooms to note the increase or decrease of temperature So low a temperature is maintained by lining the walls of the rooms with ammonia pipes. The pipes are fed with ammonia from an adjoining room. We could not stand for more than a minute inside the Ice-room since our hands and feet were benumbed. We came out of the Ice Room and after expressing our sincere thanks to the authorities concerned made straight away to the station. But for our timely arrival at the station we should have missed the train.

Our next visit was to the Chrome Leather factory at Pallavaram. Not one of our party knew the exact locality of the factory. So as soon as we got down from the train at Pallavaram we enquired of the few people there as to which of the roads would take us to the factory

Unfortunately each one of them pointed to the direction which he or she liked and their instructions and guidance were so misleading that we could not arrive at a speedy decision. Everybody seemed to be ignorant of the place we sought. At last we managed to hit at the right road and hastened our steps to reach the place soon. It was quite three fourths of an hour before we reached the factory whlch was situated in the midst of a hamlet surrounded by small houses and cottages—evidently the houses of the workmen employed in the factory. That place is known as Chromepet after the name of the factory.

THE CHROME LEATHER FACTORY PALLAVARAM.

This Leather factory is entirely managed by European heads About two hundred workmen are employed. They import raw hides and skins of various kinds from many places like the distant Agra and Rangoon. The important work carried on here is the tanning process.

First, the hides and skins are washed and are deprived of their dirt, blood, salt etc. This is attained by washing them in a pure-water bath with the aid of a rotating cylinder. Before the actual tannage can take place much has to be done by way of making it ready to be tanned. After the washing process they are soaked in a solution of caustic soda or of sodium sulphide. Sometimes some weak acid also is added. After the soaking process, the skins undergo unhairing. To accomplish this means must be taken to dissolve or at least soften the epidermal layer while leaving the true skin intact. The usual process is to treat the hides with milk of lime in large pits for about a weak or so, at the lapse of which they are hauled with sharp iron hooks and then unhaired with the specially manufactured *unhairing knives.* These scrape off the hair of the skins as easily as anything and while scraping the skins are spread on a machine called the 'beam'. The hair being removed, the goods are thrown into soft cold water where they swell

a little and then undergo the further operation of fleshing which is the removal of loose petty tissue and adhering portions of flesh from the inner or fleshside. This is done on the same beam with another kind of knife known as the *fleshing-knife*. Then the hides require to be treated for their swelling. This is done again by soaking them in lime-water. But another difficulty now arises. The bacteria feed on the purified skin and if it is exposed to outside air, it will be spoiled So these bacteria should be destroyed. This is done by making the conditions favourable for the proper bacteria to overgrow and keep down the others. This is accomplished by soaking the hide in a solution of dung for a pretty long time. The dung is largely obtained from kennels; but is also collected in the streets. It is made into a soft paste with water before the hide is soaked in it. Dog-dung is preferred to the rest.

It is then that pickling process is carried on which serves to convert the hide into leather. The usual method is to employ a solution containing 8% of (Nace) Sodium chloride with $\frac{3}{4}$% sulphuric acid (H_2So_4) or hydrochloric acid (HCl). Then the leather is tanned. There are various modes of tanning. Solutions of salts of metal like aluminium, iron and chromium, have tanning properties. In the Pallavaram factory the last mentioned alone is made use of. A basic chromic salt in conjunction with ordinary salt constitutes a solution in which the leather is soaked. An acid also is added to the solution which helps to remove the swelling of the hides. The above solution is named the the chrome liquor. The skins are afterwards washed in pure water and dried. The last process with these tanned skins is the 'finishing process.' But they are dyed in black, yellow or red solutions according to the necessity, as ordinary cloth is treated, before undergoing polishing or glazing After they are dyed they are dried and glazed. The last mentioned process is done by friction under a smooth cylinder of glass or agate held in the arm of a

glazing machine., The arm or handle of this machine moves to and fro and in so doing presses hard and softens the leather. There is another curious machine which stretches the glazed leather. It contains two sharp knife-edges between which the workman indroduces the leather. It bites the leather and makes it thin ; but the queerness of this machine is, that the jaws are separated as the handle recedes from the workman and bites the skin again at the return stroke. It was very interesting to see that machine working. We then went to the store-room where bundles of tanned hides were being packed to be sent out for sale.

Then we took leave of the factory-manager and returned. The place around the factory seemed desolate. The exertions of the train journey and the fatigue we experienced through a long walk made us feel tired. We could not refresh ourselves in any hotel near by. There was no sign of any Brahmin quarter near the place. But after a long search we were fortunate enough to find a Malabar Brahmin hotel-keeper who kindly undertook to feed us by preparing some tiffin. After partaking of the humble refreshment that he prepared for us, we were able to walk vigorously back to the railway station. We reached there by 5 P. M. and there was yet an hour for the arrival of the train. So we employed the time in ascending a steep hill hard by the station. We could not so easily get up as we expected and we had to strain our nerves before we reached the summit. But we got down easily. The train arrived at six. We got up, reached Egmore, sought our choultry, ate our supper and went to bed soon to sleep away the day's exertion.

The next day's programme contained the visit to the observatory at Nungambakam. Accordingly we set out for that place at 2—30 P. M. that day. We hired a few jutkas and arrived at the observatory in less than fifteen minutes. We were received by Mr. C. P. Venkatarama Iyer a brother of Mr. C. P. Narayana Iyer of our college who seemed to

have had an early intimation of our visit. He then kindly showed us the various things of interest worth seeing there.

OBSERVATORY.

The first thing that we saw there, was a great telescope which was as long and big as the yoke of a bullock-cart. It was mounted on a high platform about which it could be rotated according to convenience. Just above the telescope a portion of the ceiling was so constructed that it could be put on or removed at pleasure. The platform on which the telescope was mounted was exactly on the magnetic meridian of Madras. There was an arm-chair and sitting in it we could easily view the heavenly bodies through the telescope. This telescope is specially made use of in viewing stars and planets. Among many books of astronomy that were kept there there was a nautical almanac which contained a list of almost all the known stars in the heavens and their declinations and the times of passing the meridian at the various latitudes. Knowing the latitude of Madras and referring to the almanac we can verify whether a particular time recorded in the almanac is correct or not. This is what is really done here by a clerk daily. The angle of declination of the star is measured by means of a protractor attached to the telescope. Since it would be impossible to observe the motion of the star and record the time simultaneously, a convenient device is employed. There is a chronometer placed on a table beside the telescope. It is made to record even the seconds by means of electricity. There is a long strip of paper attached to the chronometer and at the end of each second a needle perforates it and thus leaves a pin-mark on the paper which is continuously coming out. The observer has in his hands another punching instrument which he presses at the particular moment when he wants to record the time. This makes another pin-mark on the paper. Thus after the observations are over, the clerk who has observed the star examines the strip of paper and at a

certain place there are two pin-marks very close to each other. This he takes to be the true time.

Then we were shown an ordinary barometer, a shade thermometer, wet and dry bulb thermometers, a rain-gauge and other common meterological apparatus. In another room we saw another clock working by means of an electric current. The entire mechanism of the clock is enclosed within a glass case. The clock records the local time of Madras which is kept throughout India as the standard time. We further learned that daily at 4 P.M the principal telegraph offices throughout India received messages from the Madras observatory and corrected their clocks according to it. The gun-time at Madras itself, is regulated by means of this clock. At the prescribed times the clock sends out a current to the Fort where the gun is fired. We also saw the model of an apparatus which was used to illustrate how the discharge of the gun at the distant Fort is effected by sending the electric currents from the observatory itself. A clerk is employed there whose duty is to send out messages throughout India from 3—58 P. M. to 4 P. M. daily. We then went upstairs and saw another huge telescope which was larger than the one below. It was a sun's telescope and was covered by a hemispherical dome which could be rotated on grooves. This telescope can be turned round its axis at pleasure. This is used to observe the sun but it is highly dangerous to view the sun through it, since our eyes will be scorched So an image of the sun is usually received on a white sheet of paper. We also saw the image of the sun so received and observed the so-called spots of the sun We counted five of them and it is held by astronomers that the increase or diminution in the number of those dots can influence markedly the destinies of great things on earth. We then saw the weather-cock showing the direction of the wind and a round spherical lens by which the time at which the heat of the sun's rays is at its maximum can be recorded.

These were some of the things we saw there and then we took leave of Mr. C. P. Venkatarama Iyer and returned to our bandies.

We next drove to the Adyar gardens. It was a long, long way off from the observatory. After a long drive we reached the spot. It is situated outside the corporation limits. We went into the gardens, visited the splendid Lecture Hall erected in its midst in which the theosophical meetings are held, got a glimpse of the famous library there, aired ourselves under the great Banian-Tree, delighted ourselves by seeing a few of the bangalows seattered here and there throughout the gardens which in their simplicity resembled the Ashramas of our Puranic sages and at last retreated with reluctant steps from that place of Parthly-Paradise. Yes, it can be well termed a Paradise—this garden bounded on one side by the sea and on the other by the beautiful Adyar river carrying its waters to the sea and joining it near at hand.

Our programme was finished practically; but since the christmas season was fast approching, no one amongst us was willing to return the next day without partaking in any way of some of the mirth-makings and vanities which Madras is proud of displaying during the season. So we returned by two or three batches on the succeeding days.

P. JAYARAMAN.

ON A MODIFIED NICHOLSON'S HYDROMETER.

Those who have used the ordinary Nicholson's hydrometer must have found the extreme difficulty attending the use of it. The difficulty lies in the fact that as more and more weights are placed on the stem, the hydrometer begins to float slantingly and it is found to be almost impossible to make it float vertically in a liquid. The denser the liquid the less is our chance of keeping it floting vertically. Hence the mass of the weights placed on the pan can be found with very great difficulty correct only to ·1 gm, while the theoretical accuracy is ·003 gm.

Again there is the danger of the weights falling into the liquid; and if the liquid happens to be a copper sulphate solution, which is often the case, the brass weights get a thin coating of copper and will thus be spoiled.

Our new Assistant Professer in Physics Mr. Srinivasa Rau Savur has modified the above instrument in such a manner that the above defects are all elimated and the mass of the weights can be found almost with the theoretical accuracy.

The modified instrument consists of a hollow cylinder C. closed on both sides by two cones. To the lower cone is attached a weighted bucket L. To the upper cone is fixed a small wire S to serve as a stem. To the upper end of S is attached a wire A B C D as shown in the figure. The ends A and D are bent into the form of a hook. From A & D is suspended a pan P. The figure also shows the way in which the hydrometer is used. The advantages claimed for this instrument are:

1 The instrument will float vertically in any liquid as the weights are to be placed on the pan at the bottom.

2 These is absolutely no chance of the weights falling accidentally into the liquid.

The modification was suggested in the year 1913 when Mr. Srinivasa Rau was a student at the Presidency College, Madras. Somehow he was not able to have it constructed till the year 1918 when he was put in independent charge of the College Physical Laboratary at the Government College, Mangaolre. Since then the instrument being used there and in a few of the High Schools in the district of South Kanara.

॥ श्रीः ॥

॥ उपमा कालिदासस्य ॥

(*Continued from our last issue.*)

मन्ये, स्मरन्ति तत्रभवन्तः, यदुत "वागर्थाविव संपृक्तौ" इति पद्यं महाकवेः कालिदासस्य शिल्पमित्यवसरप्राप्तमभिहितमस्माभिरिति। अत्र कश्चित् "वागर्थावित्ययं श्लोकः, अर्थतः शब्दतश्च केनापि स्वस्तिवाचनचतुरेण छान्दसेन विप्रेण प्रक्षिप्तः कालिदासीयत्वेन परिगणनां नार्हतीव। तथा हि-प्रथमं तावत् 'वागर्थाविव' इति 'क सूर्यप्रभवः' इति चेमौ श्लोकौ क्रमेण 'भोजनं देहि राजेन्द्र घृतसूपसमन्वितम्। माहिषं च शरच्चन्द्रचन्द्रिकाधवलं दधि' इति पद्यस्य पूर्वोत्तरार्धयो रीतिमनुसरत इति सुस्पष्टमेव सहृदयानां तत्तद्वचनाभेदमनुवाचनेनैवावगच्छताम्। किं च पार्वतीपरमेश्वरौ भारतीब्रह्माणौ, जानकीरघुनायकौ इत्यादिपदानि पङ्क्तिपावनैराशीःप्रवचनचणैः श्रोत्रियैः प्रयुक्तान्येव शोभन्ते। अन्यच्च, उक्तमर्थं प्रसिद्धोपमानयोजनेन विशदीकुर्वन्ति कवयः। शब्दार्थयोरपृथक्सिद्धं सम्बन्धं शास्त्रसंस्कारं विना कथं वा जानीयुः काव्यारम्भदशायां माणवकाः। अपरं च सर्वेष्वपीतरेषु महाकाव्येषु प्रायेण वस्तुनिर्देश एव मङ्गलं भवति। किं च, आत्मनैव विरचिते कुमारसंभवे पार्वतीपरमेश्वरवन्दनरूपमिदं मङ्गलमनिबध्नन्, कीदृशमौचित्यमाकलय्य रघुवंशे पुनरिदं संयोजितवान्महाकविरिति च न ज्ञायते। 'क सूर्यप्रभवो वंशः' इत्येतावता वस्तुनिर्देशरूपं हृदयङ्गमं मङ्गलमाचरितमिति नान्यदपेक्षणीयं कविसमयानुसारिभिः" इति विमर्शमात्मनः प्रकटयति।

सहृदयाः, नूनमपूर्वोऽयमस्य महाशयस्य विमर्शप्रकारः। अयं हि विमर्शचतुरः "वागर्थाविव" इति पद्यम् "भोजनं देहि राजेन्द्र" इति पद्यस्य पूर्वार्धरीतिमनुकरोतीति सिद्धान्तयन्, तत्र साधकं प्रमाणमनुपन्यस्यन्, अपि नाम स्ववचसां स्वतःप्रामाण्यमभिलष्यति? वयं हि बहुधा विमृशन्तोऽपि तयोरैकरीत्यमपश्यन्तः, तदभिमतसहृदयसमाजादात्मानं पृथक्कृतमेव वाञ्छामः।

पार्वतीपरमेश्वरौ इत्यादीनि पदानि श्रोत्रियैः प्रयुक्तान्येव शोभन्त इति, मन्ये, महाभागोऽयं सहृदयावलिमधिप इव नूनमनुशास्ति। शास्त्रसंस्कारं विना शब्दार्थसंबन्धं कथं जानीयुर्माणवका इत्याक्षेपस्तु, विश्वसिमः, अस्मदीयेन पूर्वोपन्यासेन सर्वथा समाहितः। अन्येषु काव्येषु वस्तुनिर्देश एव मङ्गलमिति अत्रापि तथैव भाव्यमिति निर्बन्धस्तु अन्वयेन व्यतिरेकेण च विरुद्धो बहु वैयाकुलीमापादयिष्यति। परिणतप्रज्ञस्य महाकवेर्वाणीविलसिते रचनातश्चरमे रघुवंशे विनयमसृणेयमिष्टदेवताप्रणतिः शब्दार्थप्रतिपत्तिप्रार्थनापूर्विका परममौचित्यमावहतीति को हि नाम न वेद, यः पुनरसद्ग्रहानभिभूतः। 'क सूर्यप्रभवो वंशः' इत्यनेन वस्तुनिर्देशरूपं मङ्गलमाचरितमित्यभिमानस्तु 'क' इत्याक्षेपमिव वस्तुनिर्देशस्वरूपमविमृशत एव शोभते।

इदं पुनः सचेतसां पुरस्तात्कुर्मः— क्रिस्तीय एकादशशताब्द्याः प्रथमभागे समुत्पन्नः सुप्रसिद्धः क्षेमेन्द्रमहाकविः स्वकाये कविकण्ठाभरणे—"पठेत्समस्तान्किल कालिदासकृतप्रबन्धानितिहासदर्शी।....श्लोकं परावृत्तिपदैः पुराणं यथास्थितार्थं परिपूरयेच्च" इति प्रतिज्ञाय, "परावृत्तिपदैर्यथा— वागर्थाविव

संपृक्तौ वागर्थप्रतिपत्तये। जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥ वाण्यर्थाविव संयुक्तौ वाण्यर्थप्रतिपत्तये। जगतो जनकौ वन्दे शर्वाणीशशिशेखरौ ॥" इति विलिखति।

तथा क्रिस्तीय द्वादशशताब्दीसमुत्पन्नः श्रीमान् हेमचन्द्रः काव्यानुशासने "नमस्कारो यथा रघुवंशे— वागर्थाविव इत्यादि" इति निरूपयति।

सहृदयसार्वभौमः श्रीमान् अप्पय्यदीक्षितमणिश्च चित्रमीमांसायां वागर्थाविति पद्यस्य लोकातिशायिरसविलासरमणीयतां सुष्ठु प्रतिपादयति।

श्रीरामायणसुन्दरकाण्डे च— "आम्नायानामयोगेन विद्यां प्रशिथिलामिव। दुःखेन बुबुधे सीतां हनूमाननलंकृताम्। संस्कारेण यथा हीनां वाचमर्थान्तरं गताम्" इति दृश्यते। सर्वात्मना वाल्मीकिशिष्यश्चायं महाकविर्व्यतिरेकेण तमेवार्थमत्र घटयामासेति, मन्ये मन्दचेता अपि मंस्यते। "संस्कारवत्येव गिरा मनीषी" इत्यत्रापि पार्वती ससंस्कारया गिरा उपमिता महाकविनेत्येतदपि विमर्शनीयं भवति। अपि च, अयमेव महाकविः षष्ठे सर्गे – "तमर्थमिव भारत्या सुतया योक्तुमर्हसि" इति ग्रथ्नाति।

ततश्च तदेतत्सर्वं सावहिति समालोचयतामत्सरिणां वस्तुतः सहृदयानां विश्वसिमः, संस्कारपरिपूते भावनावति मनसि 'वागर्थाविव' इति पद्यं कालिदासीयमेवेति निश्चयः समुदेष्यति।

रा. च. वि. कृष्णमाचार्यः.

CLEOPATRA.

"Woman! A shade that gleams in eyes' deep mage,
Thy charm is Moon's, thy power the air's own nerve,
O Poem of God with superhuman rhyme!"

Cleopatra is the resplendent daughter of Eve. She is the incantation of the poet's heart. Her energy has something of the grandeur of our elemental surroundings; and her shining flesh has the charm of the rich East. She is the nursling of an Antony's dream risen out of his depths heaving like the sea. She is a morning splendour that heats itself upto the burning glory of moon and then softens into the sleeping power of the twilight.

Like Eve she tempts Antony into the red ripe of human frailty; she is even the serpent herself *moving* like the waters of the Nile. Antony trembles in her charmed grasp even like a bee in the covering heart of the flower. He loves her as he would a *ketak*-flower and knows that the bitter asp of evil larks in its breast Her love is a charm and a repelling dream as that of Urvasi:

"Like some stemless flower, blooming in thyself
When didst thou blossom, Urbasi?
That primal spring thou didst arise from the yeast of ocean
In thy right hand nectar, venom in thy left."

She beams external in the mystery of her half-opened heart. Here she scatters herself in the *woman* with the energy of rebirth.

As woman she is Chitrangada. She dissolves the Arjun-heart of man into a melody of joy and pain. His soul is a wreck in the mage of her flesh like a star in the changeable sky. He becomes a hermit at the shrine of her Beauty which is *Shakti* Herself. He is a pilgrim in the meshes of her world-heart ever aspiring for that 'Inexpressive *She*'. When he knews in the full current of pain like Arjuna or in death like Romeo or Antony she is

as the element brave and true. She is fire and air and the rest she leaves to baser life; and *He* is a jewel in the casket of her soul—as the slender glory of a child.

Often, Cleopatra is as changeable as the play of the elements; she flits like a fairy in the undulating shadows of her passion. The splendour of her morn is acclaimed with music of unstringed lutes incense from unburning altars and flowers from the sky. Valour droops like a rose on her lips and would fain live these for ever. There seems to be an eternity in the depth of her eyes and lips, she yeilds like the young sun and clasps earth-love in freshness of desire; like him she is playful in the glitter of a drunken hour. On a sudden, she runs to the dazzling fierceness of the noon sun and torments love into unattainable thirst. She burns it in the fire of her woman's spell. With a flash, she herself falls into the bosom of the foaming waves of time and sinks like a beautiful wreck of life. She then dreams of her love in the intimate look of a star at twilight.

Bathed in the purity of her attire she gleams deep as the night in the eternity of an hour. Hers is the victory of Night over Day, of death over life. She now stands ancient as some hoar hill, a dream-figure having its compelling truth and aerial quality. She is a creature *rare* as the rainbow; but she is as sure as that colour-dream of sun.

"KEPIOR"

THE POKER.

Yet one more of Californian damnations—The "kissograph" tells you whether a kiss is the tender one of a mother, the reverential one of an admirer, or the passionate one of an ardent lover. It simply registers the blood pressure at the instant of kissing.

Woe to the heartless rake!

* * * * *

A recent issue of an illustrated weekly had a popular article on "Relativity" under the title "Einstin *minus* his Mathamatis." We hope we would be excused if we are more mathematical than our contemporary when we suggest that the expression reduces to zero, for Einstein would be a non-entity but for his mathematics.

* * * * *

My friend was at a loss to make out what those six tall posts with their maze of wires and cross-bars could really mean. I explained to him that they were the aerials of the zealously guarded wireless installation which can flash out a message to a receiving station four thousand miles off. "But", interposed my companion, "If this is wire*less* telegraphy, what can the wire*ful* one be!"

* * * * *

A burly yorkshireman, accustomed to substantia dinners, entered an elegant metropolitan restaurant, and ordered some beef steak. After turning over the slender piece of flesh that was placed before him for some time, the Yorky blurted out, "Yes, that's the sort Bring me some."

* * * * *

Professor Steinach D. Sc. (Munich) was delivering a lecture on the analysis and identification of blood. At the end he pricked out a drop of blood from his finger, stained and mounted it under the high power of the microscope and invited one of his students to examine and report on the specimen. After careful scrutiny there came the considered reply, "The blood belongs to an anthropoid ape, Sir."

Was he wrong?

* * * * *

Thus an English student:—"Dover and calais are to be connected by a *tubercular* tunnel under the channel."

We would advise the authorities concerned to put the tunnel nnder the expert treatment of Dr. C. Muthu of the Mendip Hills Sanatorium.

உ

தமிழின் பெருமையும், நமது கடமையும்.

"பல்லுயிரும் பலவுலகும் படைத்தளித்துத் துடைக்கினுமோர்
எல்லையறு பரம்பொருள்முன் இருந்தபடி யிருப்பது போல்
கன்னடமும், களிதெலுங்கும், கவின்மலையா ளமுந்துளுவும்
உன்னுதரத் துதித்தெழுந்தே ஒன்றுபல வாயிடினும்
ஆரியம்போல் உலகவழக் கழிந்தொழிந்து சிதையாவுன்
சீரிளமைத் திறம்வியந்து செயல்மறந்து வாழ்த்துதுமே."

எனப்புகழ்ந்து போற்றப்பட்டது தமிழாம். உலகத்துதித்த மாந்தர்களால் பல்வேறு மொழிகளுள், தனித்தியங்கும் ஆற்றலுடைய மொழிகளிரண்டே. அவை ஆரியமும் தமிழுமாம். ஆரியம் கற்ருரிற் சிலர் அதன்பாலுள்ள அன்பு மிகுதியால், 'தமிழ் ஆரியத்திலிருந்து பிறந்தது. ஆதலால் அதைத்தனித்தியங்கும் மொழியென்று அறைதல் பொருந்தாது' என்று வீண்வழக்காடுவர். ஆனல் இவ்விருமொழிகளிலும் ஆராய்ச்சியுடையவர்கள், 'ஆரியமும், தமிழும் தனித்தனிமொழிகளே' என்றுசொல்ல சற்றும் பின்வாங்கமாட்டார்கள்.

இனித்தனித்தியங்கும் ஆற்றலுடைய தமிழானது மிகவும் தொன்மையுற்றது. பல்வேறு காரணங்களால் பல்லாயிரம் வருடங்களுக்குமுன்னமேயே, தமிழ் எழுதப்பட்டுவந்ததாக ஊகிக்க வேண்டியிருக்கிறது. இவ்வளவு தொன்மையான தமிழை, நமது முன்னோர்கள் மூன்றுசங்கங்கள் ஸ்தாபித்து வளர்த்து வந்திருக்கிருர்கள். இம்முச்சங்கங்களுள் முதலிரண்டும் கிறுஸ்து சகாப்தத்திற்கு முந்தியன. தலைச்சங்கத்தில், சிவபெருமான், குபேரன், அகத்தியர், முதலியவர்கள் வீற்றிருந்ததாகத் தெரியவருகிறது. இதன் வாழ்நாள் சுமார் நாலாயிரத்தைந்நூறு வருடங்களாம். இடைச்சங்கமோ வெண்டேர்ச்செழியனல் * ஏற்படுத்தப்பட்டு, சற்றுக்குறைய நாலாயிரம் வருடங்கள் வேலைசெய்திருக்கிறது இதை மொத்தத்தில் ஆதரித்துவந்த பாண்டியமன்னர்கள் ஐம்பத்தொன்பதின்மர்களாவார்கள். கடைச்சங்கத்தின் வாழ்நாளை சுமார் ஆயிரத்துத்தொள்ளாயிரம் வருடங்களெனக்கூறலாம். இச்சங்ககாலத்திலேயே திருக்குறள், சிலப்பதிகாரம், மணிமேகலை, முதலிய அரியநூல்கள் எழுதப்பட்டன. இன்னும்பலநூல்கள் இச்சங்ககாலத்திலியற்றப்பட்டதாகக்கூறப்படினும், அவ்விதம் உறுதியாக நம்புதற்குப்போதிய ஆதாரம் கிடைத்தில.

* வேண்டோட்செழியனென்றும், விண்டேர்ச்செழியனென்றும் பிறர் கூறுப.

கிறுஸ்து* சகாப்தம் ஒன்பதாவது நூற்றாண்டில் வைணவ நூலாகியநாலாயிரதிவ்யப்பிரபந்தத்திற் சிற்சில பாகங்களும், சுந்திர மூர்த்திசுவாமிகள் தேவாரமும் வெளிவந்தன. பத்தாவது நூற்றாண்டில் நன்னூல், நேமிநாதம் முதலியனவெளிவந்தன. பதினோராவது நூற்றாண்டில், கம்பராமாயணம், புகழேந்தியர்நளவெண்பா, சேக்கிழாரது பெரியபுராணம், செயங்கொண்டாரது கலிங்கத்துப்பரணி முதலியவைகளும், விக்கிரமசோழனுலா, குலோத்துங்கசோழனுலா இராஜராஜ சோழனுலா, † முதலியவைகளும் வெளிவந்தன. பின்னர் அதிவீரராமபாண்டியர், நைடதம் கூர்மபுராணம், இலிங்கபுராணம், காசிகாண்டம் முதலியவைகளை வெளியிட்டார். பிற்காலத்தில் சிவப்பிரகாசசுவாமிகள், சிவஞானமுனிவர் முதலியவர்கள் தங்களது அரிய நூல்களை வெளியிட்டார்கள்.

தமிழானது பண்டைகாலத்தில் மிகவும் உன்னத நிலையில், இருந்ததென்பதை மறுப்பவர் ஒருவருமில்லை. தமிழ் நாட்டு மூவேந்தர்களும் தமிழ்ப் புலவர்களைத் தங்களுடைய சம்ஸ்தானங்களிலிருத்திப் போற்றிவந்ததே யதற்குக் காரணம். மற்றுமவ் வேந்தர்கள் புலவர்பெருமான்களுடைய அறவுரைகளைத் தட்டாது கேட்டு, அவற்றைக் கடைப்பிடித்து அவர்களை யாதரித்து வந்திருக்கிறார்கள். இதனை வலியுறுத்த பற்பல உதாரணங்களை யெடுத்துக் காட்டலாமாயினும், விரிவஞ்சி சிலவற்றை மாத்திரம் எடுத்துக் கூறுதல் ஏற்புடைத்து.

தமிழ் நாட்டு மூவேந்தருளொருவனாகிய கோப்பெருஞ்சோழனென்பான், தனது மக்களுடன் பகைமைகொண்டு, போர் தொடங்கிய காலத்துப் புலவர் பெருமான்களாகிய பொத்தியார், புல்லாற்றூர் எயிற்றியனார் முதலியவர்களின் புத்திமதியின்படி, போரை நிறுத்தியதே, பண்டைப் புலவர்களுக்கு வேந்தர்களின்பாலிருந்த செல்வாக்கை ஒருவாறு வெளிப்படுத்தும்.

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*இங்கே கூறப்படும் காலவரையறை சித்தாந்தமாகக் கூறப்பட்டனவல்ல, நந்தமிழ் மொழியிலுள்ள பன்னூல்களும், தோன்றியகாலத்தையேனும், அவற்றைச்செய்த ஆசிரியகாலத்தையேனும் இவையென்று எடுத்துக்கூறுதல் அரிதினும் அரிதாம். இக்காலத்துக் கற்றவர்சிலர்கூறியகாலவரையை இங்கேயே எழுதலானேன்

† பின்னிரு உலாக்களும் அச்சியற்றப்படாமலிருத்தல் மிகவும் விசனிக்கத்தக்கது. அவ்விரண்டும் ஏட்டுப்பிரதிகளாகத் தம்மிடம்இருப்பதாகவும் அவைகளைக் கூடியசீக்கிரத்தில் அச்சியற்றி வெளியிடுவதாகவும், கும்பகோணம் பாணாதுரை ஹைஸ்கூல் தலைமைத் தமிழ்ப் பண்டிதர் ஸ்ரீமான் T. V. சதாசிவப்பண்டாரத்தாரவர்கள் வாக்களித்துள்ளார். எல்லாம் வல்ல இறைவன் ஸ்ரீமான்பண்டாரத்தாரவர்களின் முயற்சியை முட்டின்றி முடித்துவைப்பாராக.

நிற்க, புலவர் பெருந்தகையாராகிய பொய்கையாரென்பவர் தமக்குப் பேருபகாரம் செய்தவனாகிய சேரன் கணைக்காலிரும் பொறை என்னுமோர் அரசனை, சோழன்செங்கணானென்பவன், பிடித்து விலங்கிட்டுக் கும்பகோணத்திற் கருகாமையிலுள்ளகுடவாயிற் கோட்டத்திற் சிறையிட்ட காலத்து, சோழன்மீது, அவனது வெற்றியையும், யுத்தகளத்தையும் புகழ்ந்து, 'களவழிநாற்பது' என்ற ஒரு நூலைப்பாடி, சேரலனை விடுவிக்கச்செய்தார். ஆ! ஆ!! அக்காலத்துப் புலவர்களுக்கிருந்த பெருமைதானென்னே !!!

இன்னும், சிலப்பதிகாரத்தை யருளிச்செய்த இராஜகுமாராகிய இளங்கோவடிகள், 'இவ்விரு குமரருள் இளையோனே மன்னனாகும் மாண்புடையன்' என்று சொல்லக் கேட்டமாத்திரத்தில், தமது தமயனிருக்கத்தாம் அரசாளுதல் அழகல்லவென்று நினைத்தவராய்த் துறவுபூண்டார்.

மற்றும், பறம்பு மலையில் வாழ்ந்துவந்த, வேள்பாரியின் உயிர்த்தோழராகிய கபிலர் பெருமான், 'பறம்புமலை' விரோதிகளால் முற்றுகை செய்யப்பட்டால், பஞ்சம் உள்ளிருந்து வாட்டும்' என்பதையுன்னி, கிளிகளையும், நாகணவாய்ப்புட்களையும் ஆகாய வழியாகப்பறந்து சென்று, வயல்களிலுள்ள தானியக்கதிர்களைக் கொண்டுவந்து குவிக்குமாறு பழக்கிவைத்திருந்தார். பின்னர், ஒரு காலத்துப் பறம்புமலையைத் தமிழ்நாட்டு மூவேந்தர்களும் முற்றுகை செய்த காலத்து, வேள்பாரியுள்பட உள்ளிருந்தவர்கள் கபிலரின் முன் ஜாக்கிரதையால் இன்புற்றிருந்தார்கள். இம்மட்டுமோ? வேள்பாரி இறக்குந்தறுவாயிலிருந்தபொழுது, தன்னுடைய செல்வச்சிறுமிகளிருவரையும், கபிலர்பால் ஒப்பிவித்து உயிர்நீத்தானென்றால் அக்காலத்துப் புலவர்கள் மணிமுடி தரித்த மன்னர்களுக்கு உயிர்போல விளங்கினரென்று கூறுதல் மிகையாகுமோ?

நிற்க, பத்துப் பாட்டு, எட்டுத் தொகை, பதினெண்கீழ்க் கணக்கு முதலிய அரிய நூல்களைச் செய்தவர்கள் கடைச்சங்கத்துச் சான்றோரும் அக்காலத்துப் பிறசான்றோருமாவர். அச்சங்ககாலத்தில் மதுரையம்பதியில் திருக்கோயில்கொண்டிருக்கும், ஸ்ரீமீனாக்ஷி சுந்தரேசரும் ஓர் அங்கத்தினராய் விளங்கிவந்தாரென்றால் அக்காலத்துத் தமிழின் பெருமை இத்தன்மைத்தென்று சொல்லவும் கூடுமோ? அக்காலத்துப் புலவர்களுக்குப் பின்வந்தவர்கள் சங்க மருவிய காலத்து இயற்றப்பட்ட அரியநூல்களைப்போல் தாங்களு மியற்ற ஆர்வங்கொண்டார்களில்லை. ஏனெனில், அவர்கள் வறுமையாலும் சிறுமையாலும் வருந்தி நாளடைவில் இயற்கை நுண்

ணறிவு மங்கப் பெற்றவர்களாகி, மாண்பிழந்து போனமையே யாகும். 'குடைநிழலிருந்து குஞ்சரமூர்ந்தோர் நடைமெலிந்தோ ரூர் நண்ணினும் நண்ணுவ'ரன்றோ? மணிமுடிதரித்து அரியாச னத்திருந்த அரசர்களும் வித்துவச் சிரோன்மணிகளைச் சிவிகைக ளின்மேலேற்றி, தண்டுதாங்கிச் சென்றகாலம் ஒன்றிருந்தது.! அது தமிழரசிக்குப் பொங்குங் காலமென்றே சொல்லவேண்டும். இக்காலமோ தமிழரசி மங்கும் காலமாயிருக்கிறது மற்றும்,

"சிந்தா மணியின் நந்தாப் பொருண்மையும்
மணிமே கலையின் அணிகெழு போக்கும்
சிலப்பதி காரத் திலக்கியச் செலவும்
திருவள் ளுவரின் ஒருமொழி நயமும்
கம்பன் கவியின் சொற்பொரு ளின்பமும்
பத்துப் பாட்டின் வித்தக நடையும்
கல்லா டத்தின் எல்லாச் சிறப்பும்
இன்னோ ரன்ன பன்னூன் மாண்பும்
பல்லூழி காலம் பாடு கிடப்பினும்
வருமோ மற்றவர் வாக்கின் வழித்தாய்?"

எப்படிவரும்? வராது! வாராது!!

'தமிழ்' என்ற பதத்திற்கே, 'இனிமை'யென்று பொருள். நமது முன்னோர்கள், இம்மொழியில் பகவானை அருமையான பாக்களாற்பாடி, அநேக அற்புதங்களையெல்லாம் செய்திருக்கிறார் கள். ஆகையினாற்றான்,

"தொண்டர் நாதனைத் தூதிடை விடுத்ததும் முதலை
யுண்ட பாலனை யழைத்ததும் எலும்புபெண் ணுருவாக்
கண்டதும் மறைக் கதவினைத் திறந்ததும் கன்னித்
தண்ட மிழ்ச்சொலோ மறுபுலச் சொற்களோ சாற்றீர்?"

எனத் திருவிளையாடற் புராணத்தில் ஒருவினாவும் எழுந்தது.

பண்டைக் காலத்தில் பேச்சிலும், எழுத்திலும் செந்தமிழே யுபயோகிக்கப்பட்டுவந்தது. அக்காலத்தில், ஜ, ஸ, ஷ, ஹ, க்ஷ முதலிய வடமொழி யெழுத்துக்களைத் தமிழிலுபயோகப்படுத்துதல் குற்றமெனக் கருதப்பட்டது. ஆனால், தற்காலத்தில் வடமொழி யேயன்றிப் பிறமொழிகளும், தமிழில் தாராளமாய்க் கலந்து கொண்டு வருகின்றன.

பண்டைக் காலத்திலிருந்து சமீபகாலம் வரையில், தமிழ்ப் பாட்டுக்களும், நூல்களும், ஓலைச் சுவடிகளிலெழுதப்பட்டுவந்தன.

ஆதலால், அக்காலத்து மாணவர்கள், தாங்கள் படிக்கவேண்டியவைகளையெல்லாம் தங்கள் கைகளினாலேயே எழுதவேண்டியிருந்தது. அப்படியிருந்தும், அக்காலத்தில்தான் தமிழானது மிகவும் உன்னத நிலையிலிருந்திருக்கிறது. இக்காலத்திலோ, தமிழ் மொழியானது எல்லாச்சுவைகளும் இனிதமையப் பெற்றிருந்தும் தமிழ்மக்களாலேயே அனாதரவு செய்யப்படுகிறது.

இனி, தற்கால கலாசாலைகளிலும், கல்லூரிகளிலும், ஆங்கிலமும் தமிழுங் கற்றவர்களே, தமிழ்ப் போதகாசிரியர்களாக நியமிக்கப்பட்டு வருகிறார்கள். அந்தோ ஆங்கிலமணம் கமழப் பெறாத, ஆழ்ந்த தமிழாராய்ச்சியுடைய தமிழ்ப் புலவர்கள், வறுமையென்னும் கொடிய நோய்க்காளாகி, வருந்துகிறார்கள். அவருள், கலாசாலைகளிலும் கல்லூரிகளிலும் போதகாசிரியர்களாய், நியமிக்கப்பட்டிருக்கும் ஒருசிலரும் தங்கள் புலமைக்குத்தக்கவாறாவது, செலவிற்குத் தக்கவாறாவது, சம்பளம் பெறுகிறார்களில்லை. ஆதலால், இவர்களியற்றும்படியான நூல்கள் அச்சுவிமானம் ஏறாதொழிகின்றன. இக்காரணத்தினால் தற்கால மாணவர்களுக்குப் பெரிதும் தமிழ்ச் சுவையூட்டும்படியான புத்தகங்கள் அநேகம் தமிழிலில்லாமலிருக்கின்றன.

அந்தோ! இக்காரணத்தினால் தமிழைக் கற்போர்களில்லாமற் போனால், நமது முன்னோர்களா லியற்றப்பட்ட அரும்பெரும் நூல்களின் கதியென்னாம்? ஆ! ஆ!! ஆத்திசூடியும், அறநெறிச்சாரமும் அழியவேண்டும்போலும். நல்வழியும், நன்னெறியும் நலிய வேண்டும்போலும். சிற்றகத்தியமும், சிறுபஞ்சமூலமும் சிதைய வேண்டும்போலும். வள்ளுவரின் குறளைக்கொள்ளுவாரில்லாமற்போகவேண்டும் போலும்! நாலடியார், வில்லி பாரதம், பெருந்தேவனார் பாரதம் முதலியன மறைந்தொழிய வேண்டும் போலும்!! அந்தோ! வளையாபதி குண்டலகேசி இறந்தொழிந்தமைபோல், புறநானூறு பத்துப்பாட்டு, எட்டுத்தொகை, பதினெண்கீழ்க்கணக்கு, சிந்தாமணி, சிலப்பதிகாரம், மணிமேகலை முதலிய செந்தமிழ்நூல்கள் அந்தத்தையடையவேண்டும்போலும்!!!

கடைச்சங்கத்தில் தானுமொரு அங்கத்தினனாய் வீற்றிருந்து, தமிழை வளர்த்துவந்த கங்கைவார் சடைக்காரந்தானாகிய மாதொரு பாகத்தானும், தமிழ்மாதை அவளது க்ஷீனதசையில் புறக்கணிப்பானோ? பெண்ணென்றால் பேயும் இரங்குமன்றோ? அங்கிங்கெனாதபடி எங்கும் ஒளிர்கின்ற ஆதிமூர்த்தியாகிய ஆண்டவன், இச்சமயத்தில் ஒருவழி புகல்வானாக!

நிற்க, தமிழின் தொன்மையையும், அதன் மாண்பையும், அறியாத சிலர், அதனைக்கற்பதென்றால் வேப்பிலைக் கஷாயம் குடிப்பதென்று நினைக்கிறார்கள். மற்றுஞ்சிலர் தமிழரிச்சுவடியைப் படித்தமாத்திரத்தில், கம்பனது கற்பனையைக் கவர நினைத்துக் காரியம் கைகூடாமல், தமிழை இகழ ஆரம்பித்துவிடுகிறார்கள். அந்தோ! என்ன பரிதாபம்!! ஆங்கிலத்தில் எ, பி, ஸி, டி-யைக் கற்றமாத்திரத்தில், ஷேக்ஸ்பியர் கவியின் சாதுரியத்தைப் படித்து மகிழ நினைப்பதுபோலவோ விருக்கிறது. என்னே! என்னே!! இனியாவது,

பொருப்பிலே பிறந்து தென்னன் புகழிலே கிடந்து சங்கத்
திருப்பிலே யிருந்து வைகை ஏட்டிலே தவழ்ந்த பேதை
நெருப்பிலே நின்று கற்றோர் நினைவிலே நடந்தோரேன
மருப்பிலே பயின்ற பாவை மருங்கிலே வளருகின்ற" வளும்
"நீராரும் கடலுடுத்த நிலமடந்தைக் கெழிலொழுகும்
சீராரும் வதனமெனத் திகழ்பரத கண்டமிதில்
தக்கசிறு பிறைநுதலும் தரித்தநறும் திலகமுமே
தெக்கணமு மதிற்சிறந்த திரவிடநற் றிருநாடும்
அத்திலக வாசனைபோல் அனைத்துலகு மின்பமுற

எத்திசையும் புகழ்மணக்க" இருந்தவளும் தமிழணங்கென்பதை, நந்தமிழ் மக்களறிந்து, ஆழ்ந்த தமிழாராய்ச்சி செய்யப் புகுவாராக.

உலகத்தில், சீரும் சிறப்பும், செல்வாக்கும், கௌரவமும் வாய்ந்த எந்நாட்டு மாந்தரும், தம் தாய்மொழியை யலக்ஷியம் செய்யாது பொன்னேபோற் போற்றி வருகின்றார்களென்பதைத் தமிழ் மக்கள் இன்னும் அறியாமலிருத்தலழகன்று. இப்பொழுதாவது விழித்துக்கொண்டு, தமிழ் வளர்ச்சிக்குப் பாடுபட்டால் மிகவும் உன்னத நிலையை யடையலாமென்பது உறுதி.

"ஊழையு முப்பக்கங் காண்பர்; உலைவின்றித்
தாழா துஞற்று பவர்."
"துன்ப முறவரினுஞ் செய்க; துணிவாற்றி
யின்பம் பயக்கும் வினை."

A. திருமலை,
II Class, III Group.

THE CO-OPERATIVE MOVEMENT

The Co-operative movement in the United Kingdom comprises four-and-a-quarter million working men and women banded together in a Great Disestablishment Campaign.

The object of the Co-operative Movement is to Disestablish Poverty and the Work-house, to Disestablish Disease that arises from poverty, to Disestablish Ignorance and the racial prejudices and social ills that arise from ignorance, and to Disestablish Hypocrisy, Deceit, and Selfishness even when enthroned in state.

Co-operation will enable the working people to take control of the instruments of production, distribution, education, and government not in the interests of a few but for the common good.

The movement has an avowed mission to set the world right; and its principles have been proved by the supreme test of war to be the only principles upon which the happiness and comfort of a people and the greatness of a nation can be built

The forces of capitalism and vested interests are arrayed against it. These forces control Parliament, and through Parliament they control social and economic conditions. They control these things because they control the press of this country. They will continue to control these things till the co-operators of the country whose stores were established to protect them from the impositions and the frauds practised upon them by the trading classes, strengthen the resources of the co-operative press which will render them proof againt the deceits practised upon the masses by the press organs of to-day which represent capitalism, vested interest, and the political clique which these maintain in Parliament.

REVIEWS.

We have great pleasure in acknowledging receipt of the following journals, The EveryMan's Review, The Central Hindu College Magazine, The Queen Mary's College Magazine The Ernakulam College Magazine The S. P. G. College Magazine, Tit-Bits of Animal life, and The South Indian Research. We are glad to note that the Journals their usual level of excellence and contain many interesting Contributions.

In the EveryMan's, Mrs. Tiru-navak-arasu continues her neat little accounts of Tamil Poetesses, Mr. Jagadisa Iyer his love concerning South Indian Forts; and "Kunju" is making his reappearance. The Central Hindu College Magazine opens with a reprint of the address on ' Philosiphy and Life" delivered at the inaugural meeting of the University and Philosophy Association Among other things appearing in it may be mentioned the articles on "The Hindu Ideal of Higher Education", by an Educationist and on the Late Sir Sundar Lal by Pandit Malaviya. In the Ernakulam College Magazine Mr. A. Rama Iyer has a fine translation from the original Bengalee, of Rabindranath Tagore, titled "Playing with his name". ' Tit Bits" continues its humanitarian propaganda by protesting in this issue against " one of the savageries of civilization,"-the training of animals for circus performances The S. P. G. College Magazine has a good critical estimate. of the Sanskrit Dramatist, Sri Harsha. The Queen Mary's College Magazine has an interesting article on "the Dramatic interpretation of Shakespeare". There is a genuine lyric note in " Parting " by K. M. and the pretty skit "Oranges and Lemons" contains the nicely turned couplet describing the teachers fresh from the Teacher's College,

" But ere they learn to write in chalk
Some cultivate a stately walk."

B. A. Degree Examination—1921-22.

English Language Division.

Serial No.	Register No.	
		First Class.
1	1033	R. Venkata Acharya (Presidency First)
		Second Class
2	52	G. Vesudevan
3	1083	S. Padmanabhan
4	1129	M. Kumara Pillai
		Third Class
5	51	A. Subrahmanyan
6	611	S. Santhanam
7	1082	P S Nilakandan
8	1084	M. Ramachandran
9	1085	N. M. Ramaswami
10	1086	S. S. Ramaswami
11	1088	S. Seshagiri
12	1089	L. G. Subrahmanyan
13	1091	S. Tyagarajan
14	1110	S Gopalan
15	1111	G. Krishnama Acharya
16	1112	M. Narayana Menon
17	1115	S. Sankaranarayanan
18	1116	A. Srinivasan
19	1117	G. R. Venkatakrishnan
20	1119	C. S. Yegyanarayanan
21	1125	S. Jagadisan
22	1130	V. Muttayya
23	1132	K. Padmanabha Menon
24	1133	M. Padmanabha Pillai
25	1134	N. Pichaimurti
26	1135	N. Ramachandran
27	1136	B. Venkataraman
28	1141	N. Chandrasekharan
29	1142	P. S. Gopalan
30	1147	S. Rengaswami
31	1148	Sambamurti
32	1149	P N. Sarangapani
33	1150	B Sitaraman
34	1151	R. Srinivasaragavan
35	1152	R. Tirumalai
36	1154	S. Venkataraman
37	1155	T. R. Venkataramana Rao
		Private Study.
38	1165	T. Krishnaswami

PART II OPTIONAL GROUPS.

GROUP I—MATHEMATICS.

Serial No.	Register No.	Name
		Second Class
1	1082	P. S. Nilakantan
2	1088	S. Seshagiri
		PRIVATE STUDY.
3	69	N. Narayana Menon
		Third Class.
4	1081	K. Muttayyan
5	1083	S. Padmanabhan
6	1086	S. S. Ramaswami
7	1090	P. S. Subrahmanian
8	1091	S. Tyagarajan
9	1093	R. Venkata Acharya
10	1094	N. Venkataraman
11	1095	P. S. Viswanathan
		PRIVATE STUDY.
12	1103	K. Ramanathan
13	1443	P. R. Subrahmanyan

GROUP II-A—PHYSICAL SCIENCE.

		Third Class
1	1109	S. Balakrishnan
2	1110	S. Gopalan
3	1114	A. Rangaswami

GROUP IV—MENTAL AND MORAL SCIENCE.

		Second Class.
1	1129	M Kumara Pillai
2	1133	M. Padmanabha Pillai
		Third Class.
3	1127	R. V. Krishnama Acharya
4	1130	V. Muttayya
5	1132	K. Padmanabha Menon
6	1134	N. Pichaimurti
7	1135	N. Ramachandran

GROUP V.—HISTORY AND ECONOMICS.

		Third Class.
1	1142	T. S Gopalan
2	1146	R. Muttuswami
3	1147	S. Rangaswami
4	1150	V. Sitaraman
5	1151	R. Srinivasaraghavan
6	1152	R. Tirumalai
7	1154	S. Venkataraman
8	1155	T..R. Venkataramana Rao

Intermediate Examination in Arts 1921—22.

GROUP I—COMPLETE PASSES.

First Class.

Serial No.	Register No.	
1	649	A A. Venkataraman
2	669	R. Tyagarajan
3	663	K. Srinivasan
4	657	S Natesan
5	652	S. Gopalan
6	664	V. Srinivasan
7	651	S. Balasubrahmanyan
8	656	R Ganapatisubrahmanyan
9	636	C. Rajagopalan

Second Class.

10	638	S. Ramadasan
11	641	N. Sourirajan
12	648	S. S Tyagarajan
13	653	P. Jayaraman

GROUP I—*cont.*

PART I ONLY (PRIVATE STUDY)

1	700	A Srinivasaraghavan
2	702	M. V. Sundaresan
3	705	S. K Ramamurti
4	708	A Srinivasan
5	709	V Subbayya
6	710	S. R. Swaminathan

PART I ONLY. (FIRST YEAR)

1	628	M. S. Gopalan
2	629	P. S. Hariharan
3	630	S. Rangaswami
4	642	M. Sivaraman
5	647	K. S. Swaminathan
6	654	V. Krishnan
7	655	P S Krishnaswami
8	671	R. Venkataraman

PART II ONLY.

1	624	D. Balaraman
2	631	A Kandaswami
3	658	V. Panchapakesan
4	659	T. S. Rajagopalan
5	665	K. S. Subrahmanyan
6	658	A. Swaminathan

PART II ONLY. (PRIVATE STUDY.)

1	890	R. Raghunathan

GROUP III—COMPLETE PASSES.

First Class.

Serial No.	Register No.	
1	2931	S Ramayya
2	2951	N. Krishnaswami
		Second Class.
3	2922	V. Sitaraman
4	2924	T. S. Subrahmanyan
5	2926	V. Swaminathan
6	2929	T. S. Gangadharan
7	2930	S. Gopalakrishna Rao
8	2936	K. R Rajagopalan
9	2937	K. S. Ramaswami
10	2945	R Seshadri
11	2946	K Subrahmanyan
12	2952	N. Viraswami
13	2953	V. Govindarajulu

GROUP III—*cont.*

PART I ONLY.

1	2913	K Gangadharan
2	2915	N. Kuppuswami
3	2916	R. Lakshminarasimhan
4	2917	R. Muttukrishnan
5	2925	A T. Sundaravaradan
6	2940	R. S Vaidyanathaswami

PRIVATE STUDY.

1	3853	G. N. Rajagopalan

PART II ONLY.

1	2909	K Atmanadhan
2	2910	V. Dasaradhan
3	2911	A. Ganesan
4	2912	N. Ganesan
5	2919	N. Parthasarathi
6	2928	S. Venkataraman
7	2932	R. Seshagiri
8	2938	R. Rangachari
9	2947	N. Venkataraman
10	2949	T S I. Sitaraman
11	2950	S. Gopalakrishnan

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